THE
Rule and *Exercises*
OF
Holy Dying.

In which are described

The MEANS and INSTRUMENTS of preparing our selves and others respectively for a blessed Death; and the Remedies against the Evils and Temptations proper to the state of Sickness:

Together with

Praiers and Acts of Vertue to be used by Sick and Dying persons, or by others standing in their attendance.

To which are added

Rules for the Visitation of the Sick, and offices proper for that Ministery.

Τὸ μὲν τελευτῆσαι ἡ πεπρωμένη κατέκεινε.
Τὸ δὲ καλῶς ἀποθανεῖν, ἴδιον τοῖς σπουδαίοις ἡ φύσις ἀπένειμε.
Isoc. ad Demonic.

LONDON,
Printed by *Roger Norton* for *Richard Royston*,
Bookseller to His most Sacred Majesty.
MDCLXX.

Watch and pray, because
you know not the houre

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TO

The Right Honourable

AND

NOBLEST LORD,

RICHARD

Earl of *Carbery*, &c.

MY LORD,

I Am treating your Lordſhip as a Roman Gentleman did Saint Auguſtine *and his Mother; I ſhall entertain you in a Charnel-houſe, and carry your Meditations awhile into the chambers of Death, where you ſhall find the rooms dreſſed up with melancholic arts, and fit to converſe with your moſt retired thoughts, which begin with a ſigh, and proceed in deep conſideration, and end in a holy reſolution. The ſight that S.* Auguſtine *moſt noted in that houſe of ſorrow was the body of* Cæſar *clothed with all the diſhonours of corruption that you can ſuppoſe in a ſix months burial. But I know that, without pointing, your firſt thoughts will remember the change of a greater beauty, which is now dreſſing for the brighteſt immortality, and from her bed of darkneſs calls to you to dreſs your Soul for that change which ſhall mingle your bones with that beloved duſt, and carry your Soul to the ſame Quire, where you may both ſit and ſing for ever. My Lord, it is your dear Ladies* Anniverſary, *and ſhe deſerved the* biggeſt

honour, *and the* longeſt memory, *and the* faireſt monument, *and the moſt* ſolemn mourning: *and in order to it, give me leave (My Lord) to cover her Hearſe with theſe following ſheets. This Book was intended firſt to miniſter to her Piety; and ſhe deſired all good people ſhould partake of the advantages which are here recorded: ſhe knew how to live rarely well, and ſhe deſired to know how to die; and God taught her by an experiment. But ſince her work is done, and God ſupplied her with proviſions of his own, before I could miniſter to her, and perfect what ſhe deſired, it is neceſſary to preſent to your Lordſhip thoſe bundles of Cypreſs which were intended to dreſs her Cloſet, but come now to dreſs her Hearſe, My Lord, both your Lordſhip and my ſelf have lately ſeen and felt ſuch ſorrows of Death, and ſuch ſad departure of deareſt friends, that it is more than high time we ſhould think our ſelves nearly concerned in the accidents. Death hath come ſo near to you as to fetch a portion from your very heart; and now you cannot chuſe but dig your own grave, and place your cofin in your eye, when the Angel hath dreſſed your ſcene of ſorrow and meditation with ſo particular and ſo near an object: and therefore, as it is my duty, I am come to miniſter to your pious thoughts, and to direct your ſorrows, that they may turn into vertues and advantages.*

And ſince I know your Lordſhip to be ſo conſtant and regular in your Devotions, and ſo tender in the matter of Juſtice, ſo ready in the expreſſions of Charity, and ſo apprehenſive of Religion, and that you are a perſon whoſe work of Grace is apt, and muſt every day grow toward thoſe degrees, where when you arrive you ſhall triumph over imperfection, and chuſe nothing but what may pleaſe God; I could not by any compendium conduct and aſſiſt your pious purpoſes ſo well, as by that which is the great argument and the great inſtrument of Holy Living, the Conſideration and Exerciſes of Death.

My Lord, it is a great art to die well, and to be learnt by men in health, by them that can diſcourſe and conſider, by

thoſe

thoſe whoſe underſtanding and acts of reaſon are not abated with fear or pains: and as the greateſt part of Death is paſſed by the preceding years of our Life, ſo alſo in thoſe years are the greateſt preparations to it; and he that prepares not for Death before his laſt ſickneſs, is like him that begins to ſtudy Philoſophy when he is going to diſpute publicly in the Faculty. All that a ſick and dying man can do is but to exerciſe thoſe vertues which he before acquired, and to perfect that repentance which was begun more early. And of this (My Lord) my Book, I think, is a good teſtimony; not only becauſe it repreſents the vanity of a late and ſick-bed repentance, but becauſe it contains in it ſo many precepts and meditations, ſo many propoſitions and various duties, ſuch forms of exerciſe, and the degrees and difficulties of ſo many Graces which are neceſſary preparatives to a holy Death, that the very learning the duties requires ſtudy and skill, time and underſtanding in the ways of godlineſs: and it were very vain to ſay ſo much is neceſſary, and not to ſuppoſe more time to learn them, more skill to practiſe them, more opportunities to deſire them, more abilities both of body and mind than can be ſuppoſed in a ſick, amazed, timorous, and weak perſon; whoſe natural acts are diſabled, whoſe ſenſes are weak, whoſe diſcerning faculties are leſſened, whoſe principles are made intricate and intangled, upon whoſe eye ſits a cloud, and the heart is broken with ſickneſs, and the liver pierced through with ſorrows, and the ſtrokes of Death. And therefore (My Lord) it is intended by the neceſſity of affairs, that the precepts of dying well *be part of the ſtudies of them that live in health, and the days of diſcourſe and underſtanding, which in this caſe hath another degree of neceſſity ſuperadded; becauſe in other notices, an imperfect ſtudy may be ſupplied by a frequent exerciſe and a renewed experience; here if we practiſe imperfectly once, we ſhall never recover the error: for we die but once; and therefore it will be neceſſary that our skill be more exact, ſince it is not to be mended by trial, but the actions muſt*

be for ever left imperfect, unleſs the habit be contracted with ſtudy and contemplation before-hand.

And indeed I were vain, if I ſhould intend this Book to be read and ſtudied by Dying perſons: And they were vainer that ſhould need to be inſtructed in thoſe graces which they are then to exerciſe and to finiſh. For a ſick-bed is only a ſchool of ſevere exerciſe, in which the ſpirit of a man is tried, and his graces are rehearſed: and the aſſiſtances which I have in the following pages given to thoſe vertues which are proper to the ſtate of Sickneſs, are ſuch as ſuppoſe a man in the ſtate of grace; or they confirm a good man, or they ſupport the weak, or add degrees, or miniſter comfort, or prevent an evil, or cure the little miſchiefs which are incident to tempted perſons in their weakneſs. That is the ſumme of the preſent deſign as it relates to Dying perſons. And therefore I have not inſerted any advices proper to Old age, but ſuch as are common to it and the ſtate of ſickneſs; for I ſuppoſe very old age *to be* a longer ſickneſs; *it is labour and ſorrow when it goes beyond the common period of nature: but if it be on this ſide that period, and be healthfull; in the ſame degree it is ſo, I reckon it in the accounts of life; and therefore it can have no diſtinct conſideration. But I do not think it is a ſtation of advantage to begin the change of an evil life in: It is a middle ſtate between* life *and* death-bed; *and therefore although it hath more of hopes than* this, *and leſs than* that; *yet as it partakes of either ſtate, ſo it is to be regulated by the advices of that ſtate, and judged by its ſentences.*

Only this: I deſire that all old perſons would ſadly conſider that their advantages in that ſtate are very few, but their inconveniences are not few; their bodies are without ſtrength, their prejudices long and mighty, their vices (if they have lived wicked) are habitual, the occaſions of the vertues not many, the poſſibilities of ſome (in the matter of which they ſtand very guilty) are paſt, and ſhall never return again,

(*ſuch*

(ſuch are, chaſtity, and many parts of ſelf-denial;) that they have ſome temptations proper to their age, as peeviſhneſs and pride, covetouſneſs and talking, wilfulneſs and unwillingneſs to *learn; *and they think they are protected by age from learning a new, or repenting the old; and do not* * *leave, but change their vices: And after all this, either the day of their repentance is paſt, as we ſee it true in very many; or it is expiring and towards the* Sun-ſet, *as it is in all: and therefore although in theſe to recover is very poſſible, yet we may alſo remember that, in the matter of vertue and repentance* poſſibility *is a great way off from performance; and how few do repent, of whom it is only* poſſible *that they may? and that many things more are required to reduce their* poſſibility *to act; a great grace, an aſſiduous miniſtery, an effective calling, mighty aſſiſtances, excellent counſel, great induſtry, a watchful diligence, a well-diſpoſed mind, paſſionate deſires, deep apprehenſions of danger, quick perceptions of duty, and time, and God's good bleſſing, and effectual impreſſion and ſeconding all this, that* to will and to do *may by him be wrought to great purpoſes, and with great ſpeed.*

* Vel quia nil rectum niſi quod placuit ſibi ducunt,
Vel quia turpe putant parere minoribus, & quæ
Imberbes didicere, ſenes perdenda fateri.
* Tenellis adhuc infantiæ ſuæ perſuaſionibus in ſenecture pueraſcunt. Mamertus.

And therefore it will not be amiſs, but it is hugely neceſſary, that theſe perſons who have loſt their time and their bleſſed opportunities ſhould have the diligence of youth, and the zeal of new converts, and take account of every hour that is left them, and pray perpetually, and be adviſed prudently, and ſtudy the intereſt of their ſouls carefully with diligence, and with fear; and their old age, which in effect is nothing but a continual death-bed, dreſſed with ſome more order and advantages, may be a ſtate of hope and labour, and acceptance; through the infinite mercies of God in Jeſus Chriſt.

But concerning ſinners really under the arreſt of death, God hath made no death-bed covenant, the Scripture hath recorded

ded no promiſes, given no inſtructions, and therefore I had none to give, but only the ſame which are to be given to all men that are alive, becauſe they are ſo, and becauſe it is uncertain when they ſhall be otherwiſe. But then this advice I alſo am to inſert, That they are the ſmalleſt number of Chriſtian men, who can be divided by the characters of a certain holineſs, *or* an open villany: *and between theſe there are many degrees of latitude, and moſt are of a middle ſort, concerning which we are tied to make the judgments of charity, and poſſibly God may do too. But however, all they are ſuch to whom the* Rules of Holy Dying *are uſeful and applicable, and therefore no ſeparation is to be made in this world. But where the caſe* is not evident, *men are to be permitted to the unerring judgment of God; where* it is evident, *we can* rejoyce *or* mourn *for them that die.*

In the Church of Rome *they reckon otherwiſe concerning ſick and Dying Chriſtians than I have done. For they make profeſſion, that from death to life, from ſin to grace, a man may very certainly be changed, though the operation begin not before his laſt hour: and* half this *they do upon his death-bed, and the other half when he is in his grave; and they take away the* eternal puniſhment *in an inſtant, by a ſchool-diſtinction or the hand of the Prieſt; and* the temporal puniſhment *ſhall ſtick longer, even then when the man is no more* meaſured with time, *having nothing to do with any thing* of *or* under the Sun; *but that they pretend to take away too when the man is dead; and, God knows, the poor man for all this pays them both in hell. The diſtinction of* temporal *and* eternal *is a juſt meaſure of pain, when it refers to* this life *and* another: *but to dream of a puniſhment* temporal *when all his* time is done, *and to think of repentance when the time of grace is paſt, are great errors, the one in Philoſophy, and both in Divinity, and are a huge folly in their pretence, and infinite danger if they are believed; being a certain deſtruction of the neceſſity of holy living, when men dare truſt them, and live at the rate of ſuch doctrines.*

The

The ſecret of theſe is ſoon diſcovered: for by ſuch means though a holy life be not *neceſſary, yet a* Prieſt is ; *as if God did not appoint the Prieſt to miniſter to holy living, but to excuſe it ; ſo making* the holy calling *not only to live upon the ſins of the people, but upon their ruine, and the advantages of their function to ſpring from their eternal dangers. It is an evil craft to ſerve a temporal end upon the Death of Souls: that is an intereſt not to be handled but with nobleneſs and ingenuity, fear and caution, diligence and prudence, with great skill and great honeſty, with reverence, and trembling, and ſeverity: a Soul is worth all that, and the need we have requires all that: and therefore thoſe doctrines that go leſs than all this are not friendly, becauſe they are not ſafe.*

I know no other difference in the viſitation and treating of ſick perſons, than what depends upon the article of late Repentance: for all Churches agree in the ſame eſſential propoſitions, and aſſiſt the ſick by the ſame internal miniſteries. As for external, *I mean* Unction, *uſed in the Church of* Rome, *ſince it is uſed when the man is above half dead, when he can exerciſe no act of underſtanding, it muſt needs be nothing: for no rational man can think that any Ceremony can make a ſpiritual change, without a ſpiritual act of him that is to be changed; nor work by way of nature, or by charm, but morally, and after the manner of reaſonable creatures: and therefore I do not think that miniſtery at all fit to be reckoned among the advantages of ſick perſons. The Fathers of the Council of* Trent *firſt diſputed, and after this manner at laſt agreed, that* extreme Unction was inſtituted by Chriſt. *But afterwards, being admoniſhed by one of their Theologues, that the Apoſtles miniſtred Unction to infirm people before they were Prieſts, (the Prieſtly order, according to their doctrine, being collated in the inſtitution of the laſt Supper) for fear that it ſhould be thought that this Unction might be adminiſtred by him that was no Prieſt, they blotted out the word* [inſtituted] *and put in in its ſtead* [inſinuated]

ated] *this Sacrament, and that it was* published by S. James. *So it is in their* Doctrine : *and yet in their anathematisms they curse all them that shall deny it to have been* [instituted] by Christ. *I shall lay no more prejudice against it, or the weak arts of them that maintain it, but add this only, that there being but two places of Scripture pretended for this ceremony, some chief men of their own side have proclaimed those two invalid as to the institution of it : for* Suarez *says that the Unction used by the Apostles in S.* Mark 6. 13. *is not the same with what is used in the Church of* Rome ; *and that it cannot be plainly gathered from the Epistle of Saint* James, Cajetan *affirms, and that it did belong to the miraculous gift of healing, not to a Sacrament. The sick mans exercise of grace formerly acquired, his perfecting repentance begun in the days of health, the prayers and counsels of the holy man that ministers, the giving the holy Sacrament, the ministery and assistance of Angels, and the mercies of God, the peace of conscience, and the peace of the Church, are all the assistances and preparatives that can help to dress his lamp. But if a man shall go to buy oil when the Bridegroom comes, if his lamp be not first furnish'd and then trimmed,* that *in this life,* this *upon his death-bed, his station shall be without-doors, his portion with unbelievers, and the Unction of the dying man shall no more strengthen his Soul than it cures his body, and the prayers for him after his death shall be of the same force as if they should pray that he should return to life again the next day, and live as long as* Lazarus *in his return. But I consider, that it is not well that men should pretend any thing will do a man good when he dies ; and yet the same ministeries and ten times more assistances are found for forty or fifty years together to be ineffectual. Can extreme Unction at last cure what the holy Sacrament of the Eucharist all his life-time could not do ? Can prayers for a dead man do him more good than when he was alive ? If* all his days *the man belonged to death and the dominion of sin, and from thence could not be recovered by Sermons, and counsels,*

and

and perpetual precepts, and frequent Sacraments, by confessions and absolutions, by prayers and advocations, by external ministeries and internal acts, it is but too certain that his lamp cannot then be furnished: his extreme Unction is only then of use when it is made by the oil that burned in his lamp in all the days of his expectation and waiting for the coming of the Bridegroom.

Neither can any supply be made in this case by their practice of praying for the dead: though they pretend for this the fairest precedents of the Church and of the whole world. The Heathens they say did it, and the Jews did it, and the Christians did it: some were baptized for the dead *in the days of the Apostles, and very many were* communicated for the dead *for so many ages after. 'Tis true, they were so, and did so: the Heathens* **prayed* for an easie grave, and a perpetual spring, that Saffron would rise *from their beds of grass. The Jews prayed that the Souls of their dead might be in the garden of Eden, that they might have their part in Paradise, and in the world to come; and that they might hear the peace of the fathers of their generation, sleeping in* Hebron. *And the Christians prayed for a* joyful resurrection, *for* mercy at the day of judgment, *for* hastening of the coming of Christ, and the kingdom of God; *and they named all sorts of persons in their prayers, all I mean but wicked persons, all but them that liv' d evil lives; they named Apostles; Saints and Martyrs. And all this is so nothing to their purpose, or so much against it, that the prayers for the dead used in the Church of* Rome *are most plainly condemned, because they are against the doctrine and practices of all the world, in other forms, to other purposes, relying upon distinct doctrines, until new opinions began to arise about S.* Augustine's *time, and changed the face of the proposition.* Concerning prayers

Tertul. de Monog. S. Cyprian. lib. 1 ep. 9. S. Athan. q. 33. S. Cyril. myst. cat. 5. Epiphan. Hæres. 75. Aug. de Hæres. ca. 33. Concil. Carth. 3. c. 29.

* Dii majorum umbris tenuem & sine pondere terram,
Spirantésque crocos, & in urna perpetuum Ver.
Juven. Sat. 7.

er of the Dead, the Church hath received no commandment from the Lord: *and therefore concerning it we can have no rules nor proportions, but from thoſe imperfect revelations of the ſtate of departed Souls, and the meaſures of Charity, which can relate only to the imperfection of their preſent condition, and the terrors of the day of Judgment: but to think that any Suppletory to an evil life can be taken from ſuch devotions after the ſinners are dead, may incourage a bad man to ſin, but cannot relieve him when he hath.*

But of all things in the world methinks men ſhould be moſt careful not to abuſe Dying people; not only becauſe their condition is pitiable, but becauſe they ſhall ſoon be diſcovered, and in the ſecret regions of Souls there ſhall be an evil report concerning thoſe men who have deceived them: and if we believe we ſhall go to that place where ſuch reports are made, we may fear the ſhame and the amazement of being accounted impoſtors in the preſence of Angels, and all the wiſe holy men of the world. To be erring and innocent is hugely pitiable, and incident to mortality; that we cannot help: but to deceive or to deſtroy ſo great an intereſt as is that of a Soul, or to leſſen its advantages, by giving is triſling and falſe confidences, is injurious and intolerable. And therefore it were very well if all the Churches of the world would be extremely curious concerning their offices and miniſteries of the Viſitation of the ſick: *that their Miniſters they ſend be holy and prudent; that their inſtructions be ſevere and ſafe; that their ſentences be merciful and reaſonable; that their offices be ſufficient and devout, that their attendances be frequent and long; that their deputations be ſpecial and peculiar; that the doctrines upon which they ground their offices be true, material and holy; that their ceremonies be few, and their advices wary; that their ſeparation be full of caution, their judgments not remiſs, their remiſſions not looſe and diſſolute; and that all the whole miniſtration be made by perſons of experience and charity. For it is a ſad thing to ſee our dead go out of our heads: they live incuriouſly and die without*

without regard; and the laſt ſcene of their life, which ſhould be dreſſed with all ſpiritual advantages, is abuſed by flattery and eaſie propoſitions, and let go with careleſneſs and folly.

My Lord, I have endeavoured to cure ſome part of the evil as well as I could, being willing to relieve the needs of indigent people in ſuch ways as I can; and therefore have deſcribed the Duties which every ſick man may do alone, and ſuch in which he can be aſſiſted by the Miniſter: and am the more confident that theſe my endeavours will be the better entertained, becauſe they are the firſt intire Body of directions for ſick and Dying people that I remember to have been publiſhed in the Church of England. *In the Church of* Rome *there have been many; but they are dreſſed with ſuch doctrines which are ſometimes uſeleſs, ſometimes hurtful, and their whole deſign of aſſiſtance which they commonly yield is at the beſt imperfect, and the repreſentment is too careleſs and looſe for ſo ſevere an imployment. So that in this affair I was almoſt forced to walk alone; only that I drew the rules and advices from the fountains of Scripture, and the pureſt chanels of the Primitive Church, and was helped by ſome experience in the cure of Souls. I ſhall meaſure the ſucceſs of my labours, not by popular noiſes or the ſentences of curious perſons, but by the advantage which good people may receive. My work here is not to pleaſe the ſpeculative part of men, but to miniſter to practice, to preach to the weary, to comfort the ſick, to aſſiſt the penitent, to reprove the confident, to ſtrengthen weak hands and feeble knees, having ſcarce any other poſſibilities left me of doing Alms, or exerciſing that Charity by which we ſhall be judged at Dooms-day. It is enough for me to be an under-builder in the houſe of God, and I glory in the imployment, I labour in the foundations; and therefore the work needs no Apology for being plain, ſo it be ſtrong and well laid. But (My Lord) as mean as it is, I muſt give God thanks for the deſires and the ſtrength; and, next to him, to you, for that opportunity and little portion of leiſure which I had to do it in: for I muſt*

acknowledge

acknowledge it publickly, (and beſides my prayers, it is all the recompence I can make you) my being quiet I owe to your Intereſt, much of my ſupport to your bounty, and many other collateral comforts I derive from your favour and nobleneſs. My Lord, becauſe I much honour you, and becauſe I would do honour to my ſelf, I have written your name in the entrance of my Book: I am ſure you will entertain it, becauſe the deſign related to your dear Lady, and becauſe it may miniſter to your ſpirit in the day of viſitation, when God ſhall call for you to receive your reward for your charity and your noble piety, by which you have not only endeared very many perſons, but in great degrees have obliged me to be,

My nobleſt Lord,

Your Lordſhips moſt thankful

and moſt humble Servant,

JER. TAYLOR.

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CHAP.

CHAP. I.

A general Preparation towards a holy and bleſſed Death, by way of Conſideration.

SECT. I.

Conſideration of the vanity and ſhortneſs of Man's life.

A *Man is a bubble*, (ſaid the Greek Proverb) which *Lucian* repreſents with advantages and its proper circumſtances, to this purpoſe; ſaying, that all the world is a Storm, and Men riſe up in their ſeveral generations like Bubbles deſcending *a Jove pluvio*, from God and the dew of Heaven, from a tear and drop of Man, from Nature and Providence: and ſome of theſe inſtantly ſink into the deluge of their firſt parent, and are hidden in a ſheet of water, having had no other buſineſs in the world, but to be born, that they might be able to die: others float up and down two or three turns, and ſuddenly diſappear, and give their place to others: and they that live longeſt upon the face of the waters are in perpetual motion, reſtleſs and uneaſie, and being cruſhed with the great drop of a cloud ſink into flatneſs and a froth; the change not being great, it being hardly poſſible it ſhould be more a nothing than it was before. So is every man: He is born in vanity and ſin; he comes into the world like morning Muſhromes, ſoon thruſting up their heads into the air, and converſing with their kindred of the ſame production, and as ſoon they turn into duſt and forgetfulneſs: ſome of them without any other intereſt in the affairs of the world, but that they made

Πομφόλυξ ἄνθρωπος.

their parents a little glad, and very ſorrowfull: others ride longer in the ſtorm; it may be untill ſeven years of vanity be expired, and then peradventure the Sun ſhines hot upon their heads, and they fall into the ſhades below, into the cover of death and darkneſs of the grave to hide them. But if the bubble ſtands the ſhock of a bigger drop, and out lives the chances of a child, of a careleſs Nurſe, of drowning in a pail of water, of being over laid by a ſleepy ſervant, or ſuch little accidents, then the young man dances like a bubble empty and gay, and ſhines like a dove's neck, or the image of a rainbow, which hath no ſubſtance, and whoſe very imagery and colours are phantaſtical; and ſo he dances out the gayety of his youth, and is all the while in a ſtorm, and endures, only becauſe he is not knocked on the head by a drop of bigger rain, or cruſhed by the preſſure of a load of indigeſted meat, or quenched by the diſorder of an ill-placed humor: and to preſerve a man alive in the midſt of ſo many chances and hoſtilities is as great a miracle as to create him; to preſerve him from ruſhing into nothing, and at firſt to draw him up from nothing, were equally the iſſues of an Allmighty power. And therefore the wiſe men of the world have contended who ſhall beſt fit mans condition with words ſignifying his vanity and ſhort abode. *Homer* calls a man a *leaf*, the ſmalleſt, the weakeſt peice of a ſhort liv'd, unſteady plant. *Pindar* calls him *the dream of a ſhadow*: Another, *the dream of the ſhadow of ſmoak*. But S. *James* ſpake by a more excellent Spirit, ſaying, *Our life is but a vapour*] *viz.* drawn from the earth by a celeſtial influence; made of ſmoak, or the lighter parts of water, toſſed with every wind, moved by the motion of a Superiour body, without vertue in it ſelf, lifted up on high, or left below, according as it pleaſes the Sun its Foſter-father. But it is lighter yet. It is but *appearing*; A phantaſtick vapor, an apparition, nothing real: it is not ſo much as a miſt, not the matter of a ſhowr, nor ſubſtantial enough to make a cloud; but it is like *Caſſiopeia*'s chair, or *Pelop*'s ſhoulder, or the

James 4. 14. ἀτμὶς, φαινομένη.

the circles of Heaven, φαινόμενα, for which you cannot have a word that can signifie a verier nothing. And yet the expression is one degree more made diminutive: *A vapor*, and *phantastical*, or *a mere appearance*, and this but *for a little while* neither; the very dream, the phantasm disappears in a small time, *like the shadow that departeth*, or *like a tale that is told*, or *as a dream when one awaketh*. A man is so vain, so unfixed, so perishing a creature, that he cannot long last in the scene of fancy: a man goes off, and is forgotten like the dream of a distracted person. The summe of all is this: *That thou art a man*, than whom there is not in the world any greater instance of heights and declensions, of lights and shadows, of misery and folly, of laughter and tears, of groans and death.

πρὸς ὀλίγον.

τὸ καὶ κεφάλαιον τῶν λόγων ἄνθρωπος εἶ, οὐ μεταβολὴν θᾶττον παρεύψας, καὶ πάλιν ταπεινότητα, ζῶν οὐδὲν λαμβάνει.

And because this consideration is of great usefulness and great necessity to many purposes of wisdom and the Spirit; all the succession of time, all the changes in nature, all the varieties of light and darkness, the thousand thousands of accidents in the world, and every contingency to every man, and to every creature, doth preach our funeral Sermon, and calls us to look and see how the old Sexton *Time* throws up the earth, and digs a grave, where me must lay our sins or our sorrows, and sow our bodies, till they rise again in a fair or in an intolerable eternity. Every revolution which the Sun makes about the world divides between life and death; and death possesses both those portions by the next morrow; and we are dead to all those months which we have already lived, and we shall never live them over again: and still God makes little periods of our age. First we change our world, when we come from the womb to feel the warmth of the Sun. Then we sleep and enter into the image of death, in which state we are unconcerned in all the changes of the world: and if our mothers or our Nur-

Nihil sibi quisquam de futuro debet promittere. Id quoque quod tenetur per manus exit, & ipsam quam premimus horam casus incidit. Volvitur tempus ratâ quidem lege, sed per obscurum.
Seneca.

ſes die, or a wild boar deſtroy our vineyards, or our King be ſick, we regard it not, but during that ſtate, are as diſintereſt as if our eyes were cloſed with the clay that weeps in the bowels of the earth. At the end of ſeven years, our teeth fall and die before us, repreſenting a formal Prologue to the Tragedy; and ſtill every ſeven years it is odds but we ſhall finiſh the laſt ſcene: and when Nature, or Chance, or Vice takes our body in pieces, weakening ſome parts and looſing others, *we taſte the grave* and the ſolemnities of our own Funerals, firſt, in thoſe parts that miniſtred to Vice, and next, in them that ſerved for Ornament; and in a ſhort time even they that ſerved for neceſſity become uſeleſs, and entangled like the wheels of a broken clock. *Baldneſs* is but a dreſſing to our funerals, the proper ornament of mourning, and of a perſon entred very far into the regions and poſſeſſion of Death: And we have many more of the ſame ſignification; Gray hairs, rotten teeth, dim eyes, trembling joynts, ſhort breath, ſtiffe limbs, wrinkled skin, ſhort memory, decayed appetite. Every day's neceſſity calls for a reparation of that portion which death fed on all night when we lay in his lap, and ſlept in his outer chambers. The very ſpirits of a man prey upon the daily portion of bread and fleſh, and every meal is a reſcue from one death, and lays up for another: and while we think a thought we die; and the clock ſtrikes, and reckons on our portion of Eternity: we form our words with the breath of our noſtrils, we have the leſs to live upon for every word we ſpeak.

Ut mortem citiùs venire credas,
Scito jam capitis periſſe partem.

Thus Nature calls us to meditate of death by thoſe things which are the inſtruments of acting it: and God by all the variety of his Providence makes us ſee death every-where, in all variety of circumſtances, and dreſſed up for all the fancies, and the expectation of every ſingle perſon. Nature hath given us one harveſt every year, but death hath two: and the Spring and the Autumn ſend throngs of men and women to charnel-houſes;

houſes; and all the Summer long men are recovering from their evils of the Spring, till the Dog days come, and then the Sirian ſtar makes the Summer deadly; and the fruits of Autumn are laid up for all the year's proviſion, and the man that gathers them eats and ſurfeits, and dies and needs them not, and himſelf is laid up for Eternity; and he that eſcapes till Winter, only ſtays for another opportunity, which the diſtempers of that quarter miniſter to him with great variety. Thus death reigns in all the portions of our time. The Autumn with its fruits provides diſorders for us, and the Winter's cold turns them into ſharp diſeaſes, and the Spring brings flowers to ſtrew our herſe, and the Summer gives green turf and brambles to bind upon our graves. Calentures and Surfeit, Cold and Agues, are the four quarters of the year, and all miniſter to Death; and you can go no whither, but you tread upon a dead mans bones.

The wild fellow in *Petronius* that eſcaped upon a broken table from the furies of a ſhipwreck, as he was ſunning himſelf upon the rocky ſhore, eſpied a man rolled upon his floating bed of waves, ballaſted with ſand in the folds of his garment, and carried by his civil enemy the ſea towards the ſhore to find a grave: and it caſt him into ſome ſad thoughts: That peradventure this mans wife in ſome part of the Continent, ſafe and warm, looks next month for the good mans return; or it may be his ſon knows nothing of the tempeſt; or his father thinks of that affectionate kiſs which ſtill is warm upon the good old mans cheek ever ſince he took a kind farewell; and he weeps with joy to think how bleſſed he ſhall be when his beloved boy returns into the circle of his Father's Arms. Theſe are the thoughts of mortals, this is the end and ſumme of all their deſigns: a dark night and an ill Guide, a boiſtrous ſea and a broken Cable, an hard rock and a rough wind daſh'd in pieces the fortune

Navigationes longas, &, pererratis litoribus alienis, feros in patriam reditus proponimus, militiam, & caſtrenſium laborum tarda manu pretia, procurationes, officiorúmque per officia proceſſus, cùm interim ad latas fores eſt; quæ quoniam nunquam cogitatur niſi aliena, ſubinde nobis ingerantur mortalitatis exempla, non diutiùs quam miramur hæſura. Seneca.

of a whole family, and they that ſhall weep loudeſt for the accident, are not yet entred into the ſtorm, and yet have ſuffered ſhipwreck. Then looking upon the carkaſs, he knew it, and found it to be the Maſter of the ſhip, who the day before caſt up the accounts of his patrimony and his trade, and named the day when he thought to be at home: ſee how the man ſwims who was ſo angry two days ſince; his paſſions are becalm'd with the ſtorm, his accounts caſt up, his cares at an end, his voyage done, and his gains are the ſtrange events of death, which whether they be good or evil, the men that are alive ſeldom trouble themſelves concerning the intereſt of the dead.

But ſeas alone do not break our veſſel in pieces: Every-where we may be ſhipwrecked. A valiant General, when he is to reap the harveſt of his crowns and triumphs, fights unproſperouſly, or falls into a Fever with joy and wine, and changes his Laurel into Cypreſs, his triumphal chariot to an Herſe; dying the night before he was appointed to periſh, in the drunkenneſs of his feſtival joys. It was a ſad arreſt of the looſneſſes and wilder feaſts of the *French* Court, when their King [*Henry* 2.] was kill'd really by the ſportive image of a fight. And many brides have died under the hands of Paranymphs and Maidens dreſſing them for uneaſie joy, the new and undiſcerned chains of marriage, according to the ſaying of *Benſirach* the wiſe Jew, "*The Bride went into her chamber, and knew* "*not what ſhould befall her there.* Some have been paying their vows, and giving thanks for a proſperous return to their own houſe, and the roof hath deſcended upon their heads, and turned their loud religion into the deeper ſilence of a grave. And how many teeming Mothers have rejoyced over their ſwelling wombs, and pleaſed themſelves in becoming the chanels of bleſſing to a family; and the Midwife hath quickly bound their heads and feet, & carried them forth to burial? Or elſe the birth-day of an Heir hath ſeen the Coſin of the Father

Quia lex eadem manet omnes,
Ceruitum dare ſorte ſub una,
Cognataque funera nobis
Aliena in morte dolere.
Prud. Hymn. exequiis defunctor.

ther brought into the houſe, and the divided Mother hath been forced to travel twice, with a painful birth, and a ſadder death.

There is no ſtate, no accident, no circumſtance of our life, but it hath been ſowred by ſome ſad inſtance of a dying friend: a friendly meeting often ends in ſome ſad miſchance, and makes an eternal parting: and when the Poet *AEſchylus* was ſitting under the walls of his houſe, an Eagle hovering over his bald head, miſtook it for a ſtone, and let fall his oyſter, hoping there to break the ſhell, but pierced the poor mans skull.

Death meets us every-where, and is procured by every inſtrument, and in all chances, and enters in at many doors; by violence and ſecret influence, by the aſpect of a ſtar and the ſtink of a miſt, by the emiſſions of a cloud and the meeting of a vapor, by the fall of a chariot and the ſtumbling at a ſtone, by a full meal or an empty ſtomach, by watching at the wine or by watching at prayers, by the Sun or the Moon, by a heat or a cold, by ſleepleſs nights or ſleeping days, by water frozen into the hardneſs and ſharpneſs of a dagger; or water thaw'd into the floods of a river, by a hair or a raiſin, by violent motion or ſitting ſtill, by ſeverity or diſſolution, by God's mercy or God's anger, by every thing in providence and every thing in manners, by every thing in nature and every thing in chance. *Eripitur perſona, manet res:* we take pains to heap up things uſeful to our life, and get our death in the purchaſe; and the perſon is ſnatched away, and the goods remain. And all this is the law and conſtitution of nature, it is a puniſhment to our ſins, the unalterable event of providence, and the decree of Heaven. The chains that confine us to this condition are ſtrong as deſtiny, and immutable as the eternal laws of God.

Aut ubi mors non eſt, ſi jugulatis aquæ? Martial.

——— Currit mortalibus ævum,
Nec naſci bis poſſe datur; fugit hora, rapitque
Tartareus torrens, ac ſecum ferre ſub umbras,
Si qua animo placuere, negat
Sil. Ital. l. 15.

I have converſed with ſome men who rejoyced in the death or calamity of others, and accounted it

as a judgment upon them for being on the other side, and against them in the contention; but within the revolution of a few months the same man met with a more uneasie and unhandsome death: which when I saw, I wept, and was afraid; for I knew that it must be so with all men, * for we also shall die, and end our quarrels and contentions by passing to a final sentence.

* ἐ ναθὶν κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δὴ Ζεὺς ἐθέλῃ τελέσαι. Il. χ'.

SECT. II.

The Consideration reduced to Practice.

IT will be very material to our best and noblest purposes, if we represent this scene of change and sorrow a little more dressed up in Circumstances, for so we shall be more apt to practise those Rules, the doctrine of which is consequent to this Consideration. * It is a mighty change that is made by the death of every person, and it is visible to us who are alive. Reckon but from the spritefulness of youth, and the fair cheeks and full eyes of childhood, from the vigorousness and strong flexure of the joynts of five and twenty, to the hollowness and dead paleness, to the loathsomness and horror of a three-days burial, and we shall perceive the distance to be very great and very strange. But so have I seen a Rose newly springing from the clefts of its hood, and at first it was fair as the Morning, and full with the dew of heaven, as a Lamb's fleece; but when a ruder breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirements, it began to put on darkness, and to decline to softness and the symtoms of a sickly age; it bowed the head, and broke its stalk, and at night, having lost some of its leaves and all its beauty, it fell into the portion of weeds and out-worn faces. The same is the portion of every man and every woman; the heritage of worms and serpents, rottenness and cold dishonor, and our beauty so changed, that our

our acquaintance quickly knew us not, and that change mingled with ſo much horrour, or elſe meets ſo with our fears and weak diſcourſings, that they who ſix hours ago tended upon us, either with charitable or ambitious ſervices, cannot without ſome regret ſtay in the room alone where the body lies ſtripped of its life and honour. I have read of a fair young *German* Gentleman, who living, often refuſed to be pictured, but put off the importunity of his friends deſire, by giving way that after a few days burial they might ſend a painter to his vault, and, if they ſaw cauſe for it, draw the image of *his death unto the life*. They did ſo; and found his face half eaten, and his midriff and backbone full of ſerpents; and ſo he ſtands pictured among his armed Anceſtors. So does the faireſt beauty change, and it will be as bad with you and me; and then, what ſervants ſhall we have to wait upon us in the grave? what friends to viſit us? what officious people to cleanſe away the moiſt and unwholſome cloud reflected upon our faces from the ſides of the weeping vaults, which are the longeſt weepers for our funeral?

Anceps forma bonum mortalibus,
Exigui donum breve temporis:
Ut fulgor teneris qui radiat genis,
Momento rapitur, nullaque non dies
Formoſi ſpolium corporis abſtulit.
Seneca.

This diſcourſe will be uſeful, if we conſider and practiſe by the following Rules and conſiderations reſpectively.

1. All the Rich and all the Covetous men in the world will perceive, and all the world will perceive for them, that it is but an ill recompence for all their cares, that by this time all that ſhall be left will be this, that the neighbours ſhall ſay, He died a rich man: and yet his wealth will not profit him in the grave, but hugely ſwell the ſad accounts of Doomſday. And he that kills the Lord's people with unjuſt or ambitious wars for an unrewarding intereſt, ſhall have this character, that he threw away all the days of his life, that one year might be reckoned with his Name, and computed

Rape, congere, auſer, poſſide; relinquendum eſt. Martial.

Annos omnes prodegit ut ex eo annus unus numeretur, & per mille indignitates laboravit in titulum ſepulchri. Senec.

puted by his reign or conſulſhip: and many men by great labors and affronts, many indignities and crimes, labor only for a pompous Epitaph, and a loud title upon their Marble; whilſt thoſe into whoſe poſſeſſions their heirs or kindred are entered are forgotten, and lie unregarded as their aſhes, and without concernment or relation, as the turf upon the face of their grave. * A man may read a Sermon, the beſt and moſt paſſionate that ever man preached, if he ſhall but enter into the ſepulchres of Kings. In the ſame Eſcurial where the *Spaniſh* Princes live in greatneſs and power, and decree war or peace, they have wiſely placed a cœmetery where their aſhes and their glory ſhall ſleep till time ſhall be no more: and where our Kings have been crowned, their Anceſtors lay interred, and they muſt walk over their Grandſires head to take his crown. There is an acre ſown with royal ſeed, the copy of the greateſt change, from rich to naked, from cieled roofs to arched coffins, from *living like Gods* to *die like Men*. There is enough to cool the flames of luſt, to abate the heights of pride, to appeaſe the itch of covetous deſires, to fully and daſh out the diſſembling colours of a luſtful, artificial and imaginary beauty. There the warlike and the peaceful, the fortunate and the miſerable, the beloved and the deſpiſed Princes mingle their duſt, and pay down their ſymbol of Mortality, and tell all the world that, when we die, our aſhes ſhall be equal to Kings, and our accounts eaſier, and our pains or our crowns ſhall be leſs. * To my apprehenſion it is a ſad record which is left by *Athenæus* concerning *Ninus* the great *Aſſyrian* Monarch, whoſe life and death is ſummed up in theſe words: 'Ninus the *Aſſyrian* had an Ocean 'of gold, and other riches more than the ſand in the 'Caſpian ſea; he never ſaw the ſtars, and perhaps he 'never deſired it; he never ſtirred up the holy fire 'among the *Magi*, nor touched his God with the ſacred 'rod according to the Laws; he never offered ſacri-

Jam eorum præbendas alii poſſident, & neſcio utrum de iis cogitant. Gerſon.

——— Me veterum frequens
Memphis Pyramidum docet,
Me preſſæ tumulo lacryma gloriæ,
Me projecta jacentium
Paſſim per populos buſta virilium,
Et vilis Zephyro jocus
Jactati cineres & procerum rogi,
Fumantumq; cadaver.
Regnorum tacito, Ruſe, ſilentio
Mœſtum multa monent Lyric. Caſ. l. 2. od. 27.

'fice, nor worſhipped the Deity, nor adminiſtred 'juſtice, nor ſpake to his people, nor numbred them: 'but he was moſt valiant to eat and drink, and having 'mingled his wines he threw the reſt upon the ſtones: 'This man is dead: Behold his Sepulchre, and now 'hear where *Ninus* is. Sometimes I was *Ninus*, and 'drew the breath of a living man, but now am nothing 'but clay. I have nothing but what I did eat, and 'what I ſerved to my ſelf in luſt [that was and is all 'my portion:] The wealth with which I was [eſteem-'ed] bleſſed, my enemies meeting together ſhall 'bear away, as the mad *Thyades* carry a raw Goat. 'I am gone to Hell; and when I went thither, I neither 'carried Gold, nor Horſe, nor ſilver Chariot. I that 'wore a Mitre, am now a little heap of duſt. * I know not any thing that can better repreſent the evil condition of a wicked man, or a changing greatneſs. From the greateſt ſecular dignity to duſt and aſhes his nature bears him, and from thence to hell his ſins carry him, and there he ſhall be for ever under the dominion of chains and Devils, wrath and an intolerable calamity. This is the reward of an unſanctified condition, and a greatneſs ill gotten or ill adminiſtred.

Ἀθανάτα δ' ἁ ἕξις οὐδ' ἀν συναγάγῃς
Τᾷ Γανύμηδι πάλαι' ἐκεῖνα λέγουσι,
Ἀλλ' ὀστοῦν, ἢ παῖνα κατακεκλεῖσθαι τινί.
Menand.

2. Let no man extend *his thoughts*, or let *his hopes* wander towards future and far-diſtant events and accidental contingencies. This day is mine and yours, but *ye know not what ſhall be on the morrow:* and every morning creeps out of a dark cloud, leaving behind it an ignorance and ſilence deep as midnight, and undiſcerned as are the Phantaſms that make a Chriſome child to ſmile: ſo that we cannot diſcern what comes hereafter, unleſs we had a light from Heaven brighter than the viſion of an Angel, even the Spirit of Prophecy. Without revelation we cannot tell whether we ſhall eat to morrow, or whether a Squinancy ſhall choak us: and it is written

Τὸ σάμεσον μέλει μοι, τὸ δ' αὔριον τίς οἶδε;
Anacr.

Quid ſit futurum cras fuge quærere, &
Quem fors dierum cunque dabit, lucro
Appone ——
Horat.

written in the unrevealed folds of Divine Predeſtination, that many who are this day alive ſhall to morrow be laid upon the cold earth, and the women ſhall weep over their ſhrowd, and dreſs them for their funeral. St. *James* in his Epiſtle notes the folly of ſome men, his contemporaries, who were ſo impatient of the event of to morrow, or the accidents of next year, or the good or evils of old age, that they would conſult Aſtrologers and witches, Oracles and devils, what ſhould befall them the next Calends; what ſhould be the event of ſuch a voyage, what God had written in his book concerning the ſucceſs of battels, the Election of Emperors, the Heir of Families, the price of Merchandiſe, the return of the *Tyrian* fleet, the rate of *Sidonian* Carpets: and as they were taught by the crafty and lying Demons, ſo they would expect the iſſue; and oftentimes by diſpoſing their affairs in order toward ſuch events, really did produce ſome little accidents according to their expectation; and that made them truſt the Oracles in greater things, and in all. Againſt this he oppoſes his Counſel, that we ſhould not ſearch after forbidden records, much leſs by uncertain ſignifications: for whatſoever is diſpoſed to happen by the order of natural cauſes or civil counſels, may be reſcinded by a peculiar decree of providence, or be prevented by the death of the intereſted perſons; who, while their hopes are full, and their cauſes conjoyned, and the work brought forward, and the ſickle put into the harveſt, and the firſt fruits offered and ready to be eaten, even then if they put forth their hand to an event that ſtands but at the door, at that door their body may be carried forth to burial, before the expectation ſhall enter into fruition. When *Richilda* the widow of *Albert* Earl of *Ebersberg* had feaſted the Emperour *Henry* III. and petitioned in behalf of her Nephew *Welpho* for ſome lands

——— Nec Babylonios
Tentâris numeros, ut melius quicquid erit pati
Seu plures hyemes, ſeu tribuit Jupiter ultimam
Horat.

Incertam fruſtra mortales funeris horam
Quæritis, & quâ ſit mors aditura viâ.
Pœna minor certam ſubitò perferre ruinam;
Quod timeas gravius ſuſtinuiſſe diu.
Catul. eleg. 1. 29.

lands formerly poſſeſſed by the Earl her husband; juſt as the Emperor held out his hand to ſignifie his conſent, the chamber-floor ſuddenly fell under them, and *Richilda* falling upon the edge of a bathing veſſel was bruiſed to death, and ſtayed not to ſee her Nephew ſleep in thoſe lands which the Emperour was reaching forth to her, and placed at the door of reſtitution.

3. As our *hopes* muſt be confined, ſo muſt our *deſigns*: let us not project long deſigns, crafty plots, and diggings ſo deep that the intrigues of a deſign ſhall never be unfolded till our Grand-children have forgotten our vertues or our vices. The work of our ſoul is cut ſhort, facile, ſweet and plain, and fitted to the ſmall portions of our ſhorter life: and as we muſt not trouble our iniquity, ſo neither muſt we intricate our labour and purpoſes with what we ſhall never enjoy. This rule does not forbid us to plant Orchards which ſhall feed our Nephews with their fruit; for by ſuch proviſions they do ſomething towards an imaginary immortality, and do charity to their Relatives: But ſuch projects are reproved which diſcompoſe our preſent duty by long and future deſigns; ſuch which by caſting our labours to events at diſtance, make us leſs to remember our death ſtanding at the door.

Certa amittimus dum incerta petimus; atque hoc evenit in labore atque in dolore, ut mors obrepat interim. Plaut. Pſeud.

Quid brevi fortes jaculamur ævo
Multa? — —
Janæ premet nox, fabulæque Manes,
Et domus exilis Plutonia ——
Horat.

It is fit for a man to work for his days wages, or to contrive for the hire of a week, or to lay a train to make proviſions for ſuch a time as is within our eye, and in our duty, and within the uſual periods of Mans life; for whatſoever is made neceſſary, is alſo made prudent: but while we plot and buſie our ſelves in the toils of an ambitious war, or the levies of a great eſtate. Night enters in upon us, and tells all the world how like fools we lived, and how deceived and miſerably we died. *Seneca* tells of *Senecio Cornelius*, a man crafty in getting and tenacious in holding a great eſtate, and one who was as diligent in the care of his body as of his mony, curious of his health as of his poſſeſſions, that he

all

all day long attended upon his sick and dying friend; but when he went away was quickly comforted, supped merrily, went to bed chearfully, and on a sudden being surprized by a squinancy, scarce drew his breath untill the Morning, but by that time died, being snatched from the torrent of his fortune, and the swelling tide of wealth, and a likely hope bigger than the necessities of ten men. This accident was much noted then in *Rome*, because it happened in so great a fortune, and in the midst of wealthy designs; and presently it made wise men to consider, how imprudent a person he is who disposes of ten years to come, when he is not Lord of to morrow.

Ille enim ex futuro suspenditur, cui irritum est præsens. Seneca.

4. Though we must not look so far off, and pry abroad, yet we must be busie near at hand; we must with all arts of the Spirit seise upon the present, because it passes from us while we speak, and because in it all our certainty does consist. We must take our waters as out of a torrent and sudden showr, which will quickly cease dropping from above, and quickly cease running in our channells here below: This instant will never return again, and yet it may be this instant will declare or secure the fortune of a whole eternity. The old Greeks and Romans taught us the prudence of this rule: but Christianity teaches us the Religion of it.

Ætate fruere, mobili cursu fugit. Seneca.

They so seised upon the present, that they would lose nothing of the daies pleasure. *Let us eat and drink, for to morrow we shall die*, that was their Philosophy; and at their solemn feasts they would talk of death to heighten the present drinking, and that they might warm their veins with a fuller chalice, as knowing the drink that was poured upon their graves would be cold and without relish. *Break the beds, drink your wine, crown your heads with roses, and besmear your curled locks with Nard; for God bids you to remember death*: so the Epigrammatist speaks the sense of their drunken Principles. Something towards this signification is that of *Solomon*, *There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour; for that*

Martial. l. 2. epig. 59.

Eccles. 3. 22. & c. 2. 24.

is

is his portion; for who shall bring him to see that which shall be after him? But although he concludes all this to be vanity, yet because it was the best thing that was then commonly known, * that they should seise upon the present with a temperate use of permitted pleasures, I had reason to say that Christianity taught us to turn this into religion. For he that by a present and a constant holiness secures the present, and makes it useful to his noblest purposes, he turns his condition into his best advantage, by making his unavoidable fate become his necessary religion.

* Amici, dum vivimus, vivamus.
Πῖνε λέγει τὸ γλύμμα, καὶ ἔσθιε, καὶ περίκειτο
Ἄνθεα· τοιοῦτοι γίνουσθ' ἐξαπίνης.
Hoc etiam faciunt ubi discubuere, tenéntque
Pocula sæpe homines, & inumbrant ora coronis,
Ex animo ut dicant, brevis est hic fructus homullis;
Jam fuerit, neq; pòst unquam revocare licebit.
Lucret. lib. 3.

To the purpose of this rule is that collect of *Tuscan* Hieroglyphicks which we have from *Gabriel Simeon.* 'Our life is very short, beauty is a cozenage, mony is 'false and fugitive; Empire is odious, and hated by 'them that have it not, and uneasie to them that have; 'victory is always uncertain, and peace most com'monly is but a fraudulent bargain, old age is misera'ble, death is the period, and is a happy one, if it be 'not sowred by the sins of our life: but nothing con'tinues but the effects of that wisdom which imploys 'the present time in the acts of a holy religion, and a 'peaceable conscience: for they make us to live even beyond our funerals, embalmed in the spices and odours of a good name, and entombed in the grave of the Holy *Jesus*, where we shall be dressed for a blessed resurrection to the state of Angels and beatified Spirits.

5. Since we stay not here, being people but of a days abode, and our age is like that of a flie, and contemporary with a gourd, we must look somewhere else for an abiding city, a place in another country to fix our house in, whose walls and foundation is God, where we must find rest, or else be restless for ever. For whatsoever ease we can have or fancy here, is

Quis sapiens bono
Confidat fragili? dum licet, utere:

shortly

Tempus sed tacitum subruit, horáque
Semper præterita deterior subit.
Senec. Hippol.

shortly to be changed into sadness, or tediousness: it goes away too soon, like the periods of our life; or stays too long, like the sorrows of a sinner: its one weariness, or a contrary disturbance, is its load; or it is eased by its revolution into vanity and forgetfulness; and where either there is sorrow or an end of joy, there can be no true felicity; which because it must be had by some instrument, and in some period of our durations, we must carry up our affections to the mansions prepared for us above, where eternity is the measure, felicity is the state, Angels are the company, the Lamb is the light, and God is the portion and inheritance.

SECT. III.

Rules and Spiritual Arts of lengthening our days, and to take off the objection of a short life.

IN the accounts of a mans life we do not reckon that portion of days in which we are shut up in the prison of the womb; we tell our years from the day of our Birth: and the same reason that makes our reckoning to stay so long, says also that then it begins too soon. For then we are beholden to others to make the account for us: for we know not of a long time whether we be alive or no, having but some little approches and symptoms of a life. To feed, and sleep, and move a little, and imperfectly, is the state of an unborn child; and when he is born, he does no more for a good while; and what is it that shall make him to be esteemed to live the life of a man? and when shall that account begin? For we should be loth to have the accounts of our age taken by the measures of a beast; and fools and distracted persons are reckoned as *civilly dead*; they are no parts of the Common-wealth, nor subject to Laws, but secured by them in Charity, and kept from violence as a man keeps his Ox: and a third part of our life is spent before we enter into an higher order, into the state of a Man.

2. Neither

2. Neither muſt we think that the life of a man begins when he can feed himſelf, or walk alone, when he can fight, or beget his like; for ſo he is contemporary with a cammel or a cow; but he is firſt a man when he comes to a certain, ſteady uſe of reaſon, according to his proportion: and when that is, all the world of men cannot tell preciſely. Some are called *at age* at fourteen, ſome at one and twenty, ſome never; but all men late enough; for the life of a man comes upon him ſlowly and inſenſibly. But as when the Sun approaches towards the gates of the morning, he firſt opens a little eye of Heaven, and ſends away the ſpirits of darkneſs, and gives light to a Cock, and calls up the Lark to Mattens, and by and by gilds the fringes of a cloud, and peeps over the Eaſtern hills, thruſting out his golden horns, like thoſe which decked the brows of *Moſes* when he was forced to wear a veil, becauſe himſelf had ſeen the face of God; and ſtill while a man tells the ſtory, the Sun gets up higher, till he ſhews a fair face and a full light, and then he ſhines one whole day, under a cloud often, and ſometimes weeping great and little ſhowers, and ſets quickly: ſo is a mans reaſon and his life. He firſt begins to perceive himſelf to ſee or taſt, making little reflexions upon his actions of ſenſe, and can diſcourſe of flies and dogs, ſhells and play, horſes and liberty: but when he is ſtrong enough to enter into arts and little inſtitutions, he is at firſt entertained with trifles and impertinent things, not becauſe he needs them, but becauſe his underſtanding is no bigger, and little images of things are laid before him, like a cock-boat to a whale, onely to play withall: but before a man comes to be wiſe, he is half dead with gouts and conſumptions, with catarrhs and aches, with ſore eyes and a worn-out body. So that if we muſt not reckon the life of a man but by the accounts of his reaſon, he is long before his ſoul be dreſſed; and he is not to be called a man without a wiſe and an adorned ſoul, a ſoul at leaſt furniſhed with what is neceſſary towards his well-being: but by that time his ſoul is thus furniſhed, his body is decayed; and then you

can hardly reckon him to be alive, when his body is possessed by so many degrees of death.

3. But there is yet another arrest. At first he wants strength of body, and then he wants the use of reason, and when that is come, it is ten to one but he stops by the impediments of vice, and wants the strengths of the *spirit*; and we know that *Body* and *Soul* and *Spirit* are the constituent parts of every Christian man. And now let us consider what that thing is which we call *years of discretion*. The young man is passed his Tutors, and arived at the bondage of a caitive spirit; he is run from discipline, and is let loose to passion; the man by this time hath wit enough to chuse his vice, to act his lust, to court his mistress, to talk confidently and ignorantly and perpetually, to despise his betters, to deny nothing to his appetite, to do things that when he is indeed a man he must for ever be ashamed of: for this is all the discretion that most men shew in the first stage of their Manhood; they can discern good from evil; and they prove their skill by leaving all that is good, and wallowing in the evils of folly and an unbridled appetite. And by this time the young man hath contracted vicious habits, and is a beast in manners, and therefore it will not be fitting to reckon the beginning of his life: he is a fool in his understanding, and that is a sad death; and he is dead in trespasses and sins, and that is a sadder: so that he hath no life but a natural, the life of a beast or a tree; in all other capacities he is dead; he neither hath the intellectual nor the spiritual life, neither the life of a man nor of a Christian; and this sad truth lasts too long. For old age seises upon most men while they still retain the minds of boys and vicious youth, doing actions from principles of great folly, and a mighty ignorance, admiring things useless and hurtful, and filling up all their dimensions of their abode with businesses of empty affairs, being at leisure to attend no vertue: They cannot pray, because they are busie, and because they are passionate: They cannot communicate, because they have quarrels and intrigues of perplexed

plexed causes, complicated hostilities, and things of the world; and therefore they cannot attend to the things of God: little considering that they must find a time to die in: when death comes, they must be at leisure for that. Such men are like Sailers loosing from a port, and tost immediately with a perpetual tempest lasting till their cordage crack, and either they sink, or return back again to the same place: they did not make a voiage, though they were long at sea. The business and impertinent affairs of most men steal all their time, and they are restless in a foolish motion: but this is not the progress of a man; he is no farther advanced in the course of a life, though he reckon many years; for still his Soul is childish, and trifling like an untaught boy.

— Bis jam Consul trigesimus instat, Et numerat paucos vix tua vita dies.

If the parts of this sad complaint find their remedy, we have by the same instruments also cured the evils and the vanity of a short life. Therefore,

1. Be infinitely curious you do not set back your life in the accounts of God by the intermingling of criminal actions, or the contracting vicious habits. There are some vices which carry a sword in their hand: and cut a man off before his time. There is *a sword of the Lord*, and there is *a sword of a Man*, and there is *a sword of the Devil*. Every vice of our own managing in the matter of carnality, of lust or rage, ambition or revenge, is a sword of Satan put into the hands of a man: These are the destroying Angels; sin is the *Apollyon*, the *Destroyer* that is gone out, not *from the Lord*, but *from the Tempter*; and we hug the poison, and twist willingly with the vipers, till they bring us into the regions of an irrecoverable sorrow. We use to reckon persons as good as dead, if they have lost their limbs and their teeth, and are confined to an Hospital, and converse with none but Surgions and Physicians, Mourners and Divines, those *Pollinctores*, the Dressers of bodies and souls to Funeral: But it is worse when the Soul, the principle of life, is imployed wholy in the offices of death: and that man was worse than dead of whom *Seneca* tells, that being a rich fool, when he was lifted up from the baths and set

into a soft couch, asked his slaves, *An ego jam sedeo?* Do I now sit? The beast was so drowned in sensuality and the death of his soul, that, whether he did sit or no, he was to believe another, Idleness and every vice is as much of death as a long disease is, or the expence of ten years: and *she that lives in pleasures is dead while she liveth* (saith the Apostle,) and it is the style of the Spirit concerning wicked persons, *They are dead in trespasses and sins.* For as every sensual pleasure and every day of idleness and useless living lops off a little branch from our short life; so every deadly sin and every habitual vice does quite destroy us: but innocence leaves us in our natural portions, and perfect period; we lose nothing of our life, if we lose nothing of our Soul's health; and therefore he that would live a full age must avoid a sin, as he would decline the Regions of death and the dishonors of the grave.

Ædepol, proinde ut bene vivitur, diu vivitur. Plaut. Trinum.

Non accepimus brevem vitam, sed fecimus; nec inopes ejus, sed prodigi sumus. Seneca.

2. If we would have our life lengthened, let us begin betimes to live in the accounts of reason and sober counsels, of Religion and the Spirit, and then we shall have no reason to complain that our abode on earth is so short; Many men find it long enough, and indeed it is so to all senses. But when we spend in waste what God hath given us in plenty, when we sacrifice our youth to folly, our manhood to lust and rage, our old age to covetousness and irreligion, not beginning to live till we are to die, designing that time to vertue which indeed is infirm to every thing and profitable to nothing; then we make our lives short, and lust runs away with all the vigorous and healthful part of it, and pride and animosity steal the manly portion, and craftiness and interest possess old age; *velut ex pleno & abundanti perdimus*, we spend as if we had too much time, and knew not what to do with it: we fear every thing, like weak and silly mortals; and desire strangely and greedily, as if we were immortal, we complain our life is short, and yet we throw away much of it, and are weary of many of its parts, we complain the day is long, and the night is long, and we want company, and seek out arts to drive the time

time away, and then weep becauſe it is gone too ſoon. But ſo the treaſure of the *Capitol* is but a ſmall eſtate when *Cæſar* comes to finger it, and to pay with it all his Legions; and the revenue of all *Egypt* and the Eaſtern Provinces was but a little ſumme when they were to ſupport the luxury of *Mark Antony*, and feed the riot of *Cleopatra*; But a thouſand crowns is a vaſt proportion to be ſpent in the cottage of a frugal perſon, or to feed an Hermit. Juſt ſo is our life: it is too ſhort to ſerve the Ambition of a haughty Prince, or an uſurping Rebel; too little time to purchaſe great wealth, to ſatisfie the pride of a vain-glorious fool, to trample upon all the enemies of our juſt or unjuſt intereſt: but for the obtaining vertue, for the purchaſe of ſobriety and modeſty, for the actions of Religion, God gave us time ſufficient, if we make *the outgoings of the Morning and Evening*, that is, our Infancy and Old age, to be taken into the computations of a man. Which we may ſee in the following particulars.

1. If our Child-hood being firſt conſecrated by a forward Baptiſm, it be ſeconded by a holy Education, and a complying obedience; if our youth be chaſt and temperate, modeſt and induſtrious, proceeding through a prudent and ſober Manhood to a religious Old age, then we have lived our whole duration, and ſhall never die, but be changed in a juſt time to the preparations of a better and an immortal life.

Sed potes, Publi, geminare magnâ
Secula famâ.
Quem ſui raptum genuere cives,
Hic diu vixit. Sibi quiſque ſanam
Scribat hæredem: rapiunt avaræ
Cætera Lunæ.

2. If beſides the ordinary returns of our prayers and periodical and feſtival ſolemnities, and our ſeldom communions, we would allow to Religion and the ſtudies of wiſdom thoſe great ſhares that are trifled away upon vain ſorrow, fooliſh mirth, troubleſome ambition, buſie covetouſneſs, watchful luſt, and impertinent amours, and balls and revellings and banquets, all that which was ſpent viciouſly, and all that time that lay fallow and without imployment, our life would quickly amount to a great ſumme. *Toſtatus Abulenſis*

was a very painful person, and a great Clerk, and in the daies of his manhood he wrote so many books, and they not ill ones, that the world computed a sheet for every day of his life; I suppose they meant, after he came to the use of reason and the state of a man: and *John Scotus* died about the two and thirtieth year of his age; and yet besides his public Disputations, his daily Lectures of Divinity in publick and private, the Books that he wrote, being lately collected and printed at *Lions*, do equal the number of volumes of any two the most voluminous Fathers of the *Latine* Church. Every man is not enabled to such employments, but every man is called and enabled to the works of a sober and a religious life: and there are many Saints of God that can reckon as many volumes of religion and mountains of piety as those others did of good books. S. *Ambrose* (and I think, from his example, S. *Augustine*) divided every day into three tertia's of employment: eight hours he spent in the necessities of nature and recreation; eight hours in charity and doing assistance to others, dispatching their businesses, reconciling their enmities, reproving their vices, correcting their errours, instructing their ignorances, transacting the affairs of his Diocese; and the other eight hours he spent in study and prayer. If we were thus minute and curious in the spending our time, it is impossible but our life would seem very long. For so have I seen an amorous person tell the minutes of his absence from his fansied joy, and while he told the sands of his hour-glass, or the throbs and little beatings of his Watch, by dividing an hour into so many members, he spun out its length by number, and so translated a day into the tediousness of a month. And if we tell our dayes by Canonical hours of Prayer, our weeks by a constant revolution of Fasting-daies or daies of special Devotion, and over all these draw a black Cypress, a veil of penitential sorrow and severe mortification, we shall soon alter the calumny and objection of a short life. He that governs the day and divides the hours, hastens from the eyes and observation of a merry sinner; but loves

loves to ſtand ſtill, and behold, and tell the ſighs, and number the groans and ſadly-delicious accents of a grieved penitent. It is a vaſt work that any man may doe, if he never be idle: and it is a huge way that a man may go in vertue, if he never goes out of his way by a vicious habit or a great crime: and he that perpetually reads good books, if his parts be anſwerable, will have a huge ſtock of knowledge. It is ſo in all things elſe. Strive not to forget your time, and ſuffer none of it to paſs undiſcerned; and then meaſure your life, and tell me how you find the meaſure of its abode. However, the time we live is worth the mony we pay for it; and therefore it is not to be thrown away.

3. When vicious men are dying, and ſcar'd with the affrighting truths of an evil conſcience, they would give all the world for a year, for a month: nay, we read of ſome that called out with amazement, *inducias uſque ad mane*, *truce but till the morning*: and if that year or ſome few months were given, thoſe men think they could do miracles in it. And let us a while ſuppoſe what *Dives* would have done if he had been looſed from the pains of hell, and permitted to live on earth one year. Would all the pleaſures of the world have kept him one hour from the Temple? would he not perpetually have been under the hands of Prieſts, or at the feet of the Doctors, or by *Moſes* chair, or attending as near the Altar as he could get, or relieving poor *Lazarus*, or praying to God, and crucifying all his ſin? I have read of a Melancholick perſon who ſaw Hell but in a dream or viſion, and the amazement was ſuch, that he would have choſen ten times to die rather than to feel again ſo much of that horrour: and ſuch a perſon cannot be ſanſied but that he would ſpend a year in ſuch holineſs, that the religion of a few months would equal the devotion of many years, even of a good man. Let us but compute the proportions. If we ſhould ſpend all our years of reaſon ſo as ſuch a perſon would ſpent that one, can it be thought that life would be ſhort and trifling in which he had performed ſuch a religion, ſerved

God with so much holiness, mortified sin with so great a labour, purchased vertue at such a rate and so rare an industry? It must needs be that such a man must die when he ought to die, and be like ripe and pleasant fruit falling from a fair tree, and gathered into baskets for the planter's use. He that hath done all his business, and is begotten to a glorious hope by the seed of an immortal Spirit, can never die too soon, nor live too long.

Huic neque defungi visum est, nec vivere pulchrum?
Cura fuit rectè vivere, sicque mori.

Xerxes wept sadly when he saw his army of 2300000 men, because he considered that within an hundred years all the youth of that army should be dust and ashes: and yet, as *Seneca* well observes of him, he was the man that should bring them to their graves; and he consumed all that army in two years, for whom he feared and wept the death of an hundred. Just so we do all. We complain that within thirty or forty years, a little more, or a great deal less, we shall descend again into the bowels of our Mother, and that our life is too short for any great employment; and yet we throw away five and thirty years of our forty, and the remaining five we divide between art and nature, civility and customes, necessity and convenience, prudent counsels and religion: but the portion of the last is little and contemptible, and yet that little is all that we can prudently account of our lives. We bring that fate and that death near us, of whose approach we are so sadly apprehensive.

4. In taking the accounts of your life do not reckon by great distances, and by the periods of pleasure, or the satisfaction of your hopes, or the stating your desires: but let every intermedial day and hour pass with observation. He that reckons he hath lived but so many harvests, thinks they come not often enough, and that they go away too soon. Some lose the day with longing for the night, and the night in waiting for the day. Hope and phantastic expectations

In spe viventibus proximum quódque tempus elabitur subitque aviditas temporis, & miserrimus, atque miserrima omnia efficiens, metus mortis —

Ex hac autem indigentia timor nascitur, & cupiditas futuri excedens animum. Seneca.

tions ſpend much of our lives; and while with paſſion we look for a coronation, or the death of an enemy, or a day of joy, paſſing from fancy to poſſeſſion without any intermedial notices, we throw away a precious year, and uſe it but as the burthen of our time, fit to be pared off and thrown away, that we may come at thoſe little pleaſures which firſt ſteal our hearts, and then ſteal our life.

5. A ſtrict courſe of Piety is the way to prolong our lives in the natural ſenſe, and to adde good portions to the number of our years: and ſin is ſomtimes by natural cauſalitie, very often by the anger of God, and the Divine judgment, a cauſe of ſudden and untimely death. Concerning which I ſhall adde nothing (to what I have ſomewhere elſe * ſaid of this article) but onely the obſervation of * *Epiphanius*; that for 3332 years, even to the twentieth age, there was not one example of a ſon that died before his Father, but the courſe of nature was kept, that he who was firſt born in the deſcending line did firſt die, (I ſpeak of natural death, and therefore *Abel* cannot be oppoſed to this obſervation) till that *Terah* the Father of *Abraham* taught the people a new religion, to make images of clay and worſhip them; and concerning him it was firſt remarked, that *Haran died before his father Terah in the land of his nativity*: God by an unheard-of judgment and rare accident puniſhing his newly-invented crime, by the untimely death of his ſon.

* Life of Chriſt, part 3 Diſc 14.
* Li. 1. Tom. 1. Panar. Sect. 6.

6. But if I ſhall deſcribe a living man, a man that hath that life that diſtinguiſhes him from a fool or a bird, that which gives him a capacity next to Angels; we ſhall find that even a good man lives not long, becauſe it is long before he is born to this life, and longer yet before he hath a mans growth. 'He that can look upon 'Death, and ſee its face with the ſame countenance with 'which he hears its ſtory; that can endure all the la- 'bours of his life with his Soul ſupporting his body; 'that can equally deſpiſe Riches when he hath them, 'and when he hath them not; that is not ſadder if they 'lie in his neighbour trunks, nor more brag if they 'ſhine

Seneca de Vita beata cap. 20.

'ſhine round about his own walls; he that is neither 'moved with good fortune coming to him, nor going 'from him; that can look upon another mans Lands 'evenly and pleaſedly as if they were his own, and yet 'look upon his own, and uſe them too, juſt as if they 'were another mans; that neither ſpends his goods 'prodigally and like a fool, nor yet keeps them avari-'ciouſly and like a wretch; that weighs not Benefits by 'weight and number, but by the mind and circum-'ſtances of him that gives them; that never thinks his 'Charity expenſive if a worthy perſon be the recei-'ver; he that does nothing for opinion ſake, but every 'thing for conſcience, being as curious of his thoughts 'as of his actings in markets and Theatres, and is as 'much in awe of himſelf as of a whole aſſembly; he 'that knows God looks on, and contrives his ſecret 'Affairs as in the preſence of God and his holy angels; 'that eats and drinks becauſe he needs it, not that he 'may ſerve a luſt or load his belly; he that is bounti-'ful and chearful to his friends, and charitable and apt 'to forgive his enemies; that loves his Country, and 'obeys his Prince, and deſires and endeavours nothing 'more than that he may do honour to God: this per-ſon may reckon his life to be the life of a man, and com-pute his months, not by the courſe of the Sun, but the Zodiac and circle of his vertues: becauſe theſe are ſuch things which fools and children and birds and beaſts cannot have; theſe are therefore the actions of life, becauſe they are the ſeeds of immortality. That day in which we have done ſome excellent thing, we may as truly reckon to be added to our life, as were the fifteen years to the days of *Hezekiah*.

SECT.

SECT. IV.

Consideration of the Miseries of Man's Life.

AS our Life is very *short*, so it is very *miserable*, and therefore it is well it is *short*. God in pity to mankind, lest his burthen should be insupportable, and his nature an intolerable load, hath reduced our state of misery to an abreviature; and the greater our misery is, the less while it is like to last: the sorrows of a mans spirit being like ponderous weights, which by the greatness of their burthen make a swifter motion, and descend into the grave to rest and ease our wearied limbs; for then onely we shall sleep quietly, when those fetters are knocked off which not onely bound our souls in prison, but also ate the flesh till the very bones opened the secret garments of their cartilages, discovering their nakedness and sorrow.

1. Here is no place to sit down in, but you must rise as soon as you are set, for we have gnats in our chambers, and worms in our gardens, and spiders and flies in the balaces of the greatest Kings. How few men in the world are prosperous? what an infinite number of slaves and beggers, of persecuted and oppressed people fill all corners of the earth with groans, and Heaven it self with weeping, prayers and sad remembrances? how many Provinces and Kingdoms are afflicted by a violent war, or made desolate by popular diseases? some whole countries are remarked with fatal evils, or periodical sicknesses. *Gran Cario* in *Egypt* feels the Plague every three years returning like a Quartan ague, and destroying many thousands of persons: All the inhabitants of *Arabia* the desart are in a continual fear of being buried in huge heaps of Sand, and therefore dwell in tents and ambulatory houses, or retire to unfruitful mountains, to prolong an uneasie and wilder life. And all the Countries round about the *Adriatic* sea feel such violent convulsions by Tempests and intolerable earthquakes, that sometimes whole Cities find a Tomb,

Nulla requies in terris; surgite post-quam sederitis; hic est locus pulicum & culicum.

Tomb, and every man sinks with his own house made ready to become his monument, and his bed is crushed into the disorders of a grave. Was not all the world drowned at one Deluge, and breach of the Divine anger? and shall not all the world * again be destroyed by fire? Are there not many thousands that die every night, and that groan and weep sadly every day? But what shall we think of that great evil which for the sins of men God hath suffered to possess the greatest part of mankind? Most of the men that are now alive, or that have been living for many ages, are *Jews*, *Heathens*, or *Turks*: and God was pleased to suffer a base Epileptic person, a vilain and a vicious, to set up a religion which hath filled all the nearer parts of *Asia*, and much of *Africa*, and some part of *Europe*; so that the greatest number of men and women born in so many kingdoms and provinces are infallibly made *Mahumetan*, strangers and enemies to Christ, by whom alone we can be saved. This consideration is extremely sad, when we remember how universal and how great an evil it is, that so many millions of sons and daughters are born to enter into the possession of Devils to eternal ages. These evils are the miseries of great parts of mankind, and we cannot easily consider more particularly the evils which happen to us, being the inseparable affections or incidents to the whole nature of man.

* Ἔσται καὶ Σάμος ἄμμος, ἐσεῖται Δῆλος ἄδηλος.
Καὶ Ῥώμη ῥύμη.
Sibyll. Orac.

2. We find that all the Women in the world are either born for barrenness or the pains of Child birth, and yet this is one of our greatest blessings; but such indeed are the Blessings of this world; we cannot be well with, nor without many things. Perfumes make our heads ake, Roses prick our fingers, and in our very bloud where our life dwells is the Scene under which nature acts many sharp fevers and heavy sicknesses. It were too sad if I should tell how many persons are afflicted with evil spirits, with spectres and illusions of the night; and that huge multitudes of men and women live

live upon mans flesh; nay worse yet, upon the sins of men, upon the sins of their sons and of their daughters, and they pay their souls down for the bread they eat, buying this days meal with the price of the last nights sin.

3. Or if you please in charity to visit an Hospital, which is indeed a map of the whole world, there you shall see the effects of *Adam*'s sin, and the ruines of humane nature; bodies laid up in heaps like the bones of a destroyed town, *homines precarii spiritus & male hærentis*, men whose souls seem to be borrowed, and are kept there by art and the force of Medicine, whose miseries are so great that few people have charity or humanity enough to visit them, fewer have the heart to dress them, and we pity them in civility or with a transient prayer, but we do not feel their sorrows by the mercies of a religious pity, and therefore as we leave their sorrows in many degrees unrelieved and uneased, so we contract by our unmercifulness a guilt by which our selves become liable to the same calamities. Those many that need pity, and those infinites of people that refuse to pity, are miserable upon a several charge, but yet they almost make up all mankind.

4. All wicked men are in love with that which intangles them in huge varieties of troubles; they are slaves to the worst of Masters, to Sin and to the Devil, to a Passion, and to an imperious Woman. Good men are for ever persecuted, and God chastises every son whom he receives, and whatsoever is easie is trifling and worth nothing, and whatsoever is excellent is not to be obtained without labour and sorrow; and the conditions and states of men that are free from great cares are such as have in them nothing rich and orderly, and those that have are stuck full of thorns and trouble. Kings are full of care; and Learned men * in all ages have been observed to be very poor, & *honestas miserias accusant*, they complain of their honest miseries.

* Vilis adulator picto jacet ebrius ostro,
Et qui solicitat nuptas, ad præmia peccat.
Sola pruinosis horret facundia pannis,
Atq; inopi linguâ desertas invocat artes.
Petron.

Hinc & jocus apud Aristophanem in Avibus;
Σὺ μὲν οἱ πολλοὺς καὶ χιτῶν ἔχεις· ἀπόδυσι καὶ δὸς τῷ ποιητῇ τῷ σοφῷ.

5. But

5. But these evils are notorious and confessed; even they also whose felicity men stare at and admire, besides their splendor and the sharpness of their light, will with their appendant sorrows wring a tear from the most resolved eye: for not onely the Winter-quarter is full of stormes and cold and darkness, but the beauteous Spring hath blasts and sharp frosts, the fruitful teeming Summer is melted with heat and burnt with the kisses of the Sun her friend, and choaked with dust, and the rich Autumn is full of sickness; and we are weary of that which we enjoy, because sorrow is its biggest portion: and when we remember that upon the fairest face is placed one of the worst sinks of the body, *the nose*, we may use it not onely as a mortification to the pride of Beauty, but as an allay to the fairest outside of condition, which any of the sons or daughters of *Adam* do possess. *For look upon Kings and Conquerors: I will not tell that many of them fall into the condition of servants, and their subjects rule over them, and stand upon the ruines of their families, and that to such persons the sorrow is bigger than usually happens in smaller fortunes: but let us suppose them still conquerors, and see what a goodly purchase they get by all their pains, and amazing fears, and continual dangers. They carry their armes beyond *Isther*, and pass the *Euphrates*, and bind the *Germans* with the bounds of the river *Rhene*: I speak in the style of the *Roman* Greatness; for now-a-daies the biggest fortune swells not beyond the limits of a pettie province or two, and a hill confines the progress of their prosperity, or a river checks it: But whatsoever tempts the pride and vanity of ambitious persons is not so big as the smallest Star which we see scattered in disorder and unreguarded upon the pavement and floor of Heaven. And if we would suppose the Pismires had but our understanding, they also would have the method of a Mans greatness, and divide their little Mole hils into Provinces and exarchats: an-

Vilis servus habet regni bona, celláque capti
Deridet festam Romuleámque casam.
Petron.

Omnia, crede mihi, etiam felicibus dubia sunt.
Seneca.

and if they also grew as vicious and as miserable, one of their Princes would lead an army out, and kill his neighbour-Ants, that he might reign over the next handful of a Turf. But then if we consider at what price and with what felicity all this is purchased, the sting of the painted snake will quickly appear, and the fairest of their fortunes will properly enter into this account of humane infelicities.

We may guess at it by the constitution of *Augustus* fortune, who strugled for his power first with the *Roman* Citizens, then with *Brutus* and *Cassius* and all the fortune of the Republic, then with his Collegue *Mark Antony*, then with his kindred and neerest Relatives, and after he was wearied with slaughter of the *Romans*, before he could sit down and rest in his Imperial chair, he was forced to carry armies into *Macedonia*, *Galatia*, beyond *Euphrates*, *Rhene* and *Danubius*, and when he dwelt at home in greatness and within the circles of a mighty power, he hardly escaped the sword of the *Egnatii* of *Lepidus*, *Cepio* and *Murœna*: and after he had entirely reduced the felicity and grandeur into his own family, his Daughter, his onely child, conspired with many of the young Nobility, and being joyned with adulterous complications as with an impious sacrament, they affrighted and destroyed the fortune of the old man, and wrought him more sorrow than all the troubles that were hatched in the baths and beds of *Egypt* between *Antony* and *Cleopatra*. This was the greatest fortune that the world had then or ever since, and therefore we cannot expect it to be better in a less prosperity.

Et adulterio Velut sacramento adacti. Tacit.

Plusq; & interum timenda cum Antonio mulier.

6. The prosperity of this world is so infinitely sowred with the overflowing of evils, that he is counted the most happy who hath the fewest; all conditions being evil and miserable, they are onely distinguished by the number of calamities. The Collector of the *Roman* and foreign examples, when he had reckoned two and twenty instances of great fortunes, every one of which had been allayed with great variety of evils; in all his reading or experience he could tell but of two

who

who had been famed for an entire prosperity, *Quintus Metellus*, and *Giges* the King of *Lydia*: and yet concerning the one of them he tells, that his felicity was so inconsiderable (and yet it was the bigger of the two) that the Oracle said, that *Aglaus Sophidus* the poor *Arcadian* Shepherd was more happy than he, that is, he had fewer troubles; for so indeed we are to reckon the pleasures of this life; *the limit of our joy is the absence of some degrees of sorrow*, and he that hath the least of this is the most prosperous person. But then we must look for prosperity, not in palaces or Courts of Princes, not in the tents of Conquerors, or in the gaieties of fortunate and prevailing sinners; but something rather in the Cottages of honest, innocent and contented persons, whose mind is no bigger than their fortune, nor their vertue less than their security. As for others, whose fortune looks bigger, and allures fools to follow it like the wandring fires of the night, till they run into rivers or are broken upon rocks with staring and running after them, they are all in the condition of *Marius*, than whose condition *nothing was more constant, and nothing more mutable*: *If we reckon them amongst the happy, they are the most happy men; if we reckon them amongst the miserable, they are the most miserable.* For just as is a mans condition, great or little, so is the state of his misery: All have their share; but Kings and Princes, great Generals and Consuls, Rich men and Mighty, as they have the biggest business and the biggest charge, and are answerable to God for the greatest accounts, so they have the biggest trouble; that the uneasiness of their appendage may divide the good and evil of the world. making the poor mans fortune as eligible as the greatest; and also restraining the vanity of mans spirit, which a great fortune is apt to swell from a vapour to a bubble; but God in mercy hath mingled wormwood with their wine, and so restrained the drunkenness and follies of Prosperity.

ὅρος τοῦ μεγέθους τῶν ἡδονῶν, ἡ παντὸς τοῦ ἀλγεινοῦ ὑπεξαίρεσις.

Quem si inter miseros posueris, miserrimus; inter felices, felicissimus reperiebatur.

7. Man never hath one day to himself of entire peace from the things of the world, but either something

things troubles him, or nothing ſatisfies him, or his very fulneſs ſwels him and makes him breathe ſhort upon his bed. Mens joys are troubleſome; and beſides that the fear of loſing them takes away the preſent pleaſure, (and a man hath need of another felicity to preſerve this) they are alſo wavering and full of trepidation, not only from their inconſtant nature, but from their weak foundation: they ariſe from vanity, and they dwell upon ice, and they converſe with the wind, and they have the wings of a bird, and are ſerious but as the reſolutions of a child, commenced by chance, and managed by folly, and proceed by inadvertency, and end in vanity and forgetfulneſs. So that as *Livius Druſus* ſaid of himſelf, *he never had any play-daies or daies of quiet when he was a boy*; for he was troubleſome and buſie, *a reſtleſs and unquiet man*: the ſame may every man obſerve to be true of himſelf; he is alwaies reſtleſs and uneaſie, he dwells upon the waters, and leans upon thorns, and laies his head upon a ſharp ſtone.

Uni ſibi nec puero unquam ferias contigiſſe. Seditioſus & foro gravis.

SECT. V.

This Conſideration reduced to Practice.

1. THE effect of this Conſideration is this, That the ſadneſſes of this life help to ſweeten the bitter cup of Death. For let our life be never ſo long, if our ſtrength were great as that of oxen and cammels; if our ſinews were ſtrong as the cordage at the foot of an Oak, if we were as fighting and proſperous people as *Siccius Dentatus*, who was on the prevailing ſide in an hundred and twenty battels, who had three hundred and twelve public rewards aſſigned him by his Generals and Princes for his valour and conduct in ſieges and ſharp encounters, and, beſides all this, had his ſhare in nine triumphs; yet ſtill the period ſhall be, that all this ſhall end in Death, and the people ſhall talk of us a while, good or bad, according as we deſerve, or as they pleaſe, and once it ſhall come to paſs

that concerning every one of us it shall be told in the Neighbourhood, that we are dead. This we are apt to think a sad story; but therefore let us help it with a sadder: For we therefore need not be much troubled that we shall die, because we are not here in ease, nor do we dwell in a fair condition: But our daies are full of sorrow and anguish, dishonoured and made unhappy with many sins, with a frail and a foolish spirit, intangled with difficult cases of conscience, insnared with Passions, amazed with fears, full of cares, divided with curiosities and contradictory interests, made aiery and impertinent with vanities, abused with ignorance and prodigious errors, made ridiculous with a thousand weaknesses, worn away with labours, loaden with diseases, daily vexed with dangers and temptations; and in love with misery; we are weakened with delights, afflicted with want, with the evils of my self and of all my family, and with the sadnesses of all my friends, and of all good men, even of the whole Church; and therefore methinks we need not be troubled that God is pleased to put an end to all these troubles, and to let them sit down in a natural period, which, if we please, may be to us the beginning of a better life. When the prince of *Persia* wept because his Army should all die in the revolution of an age, *Artabanus* told him that they should all meet with evils so many and so great, that every man of them should wish himself dead long before that. Indeed it were a sad thing to be cut of the Stone, and we that are in health tremble to think of it; but the man that is wearied with the disease looks upon that sharpness as upon his cure and remedy: and as none need to have a tooth drawn, so none could well endure it, but he that hath felt the pain of it in his head: So is our life so full of evils, that therefore death is no evil to them that have felt the smart of this, or hope for the joyes of a better.

2. But as it helps to ease a certain sorrow, as a fire draws out fire, and a nail drives forth a nail; so it instructs us in a present duty, that is, that we should not be

be ſo fond of a perpetual ſtorm, nor doat upon the tranſient gauds and guilded thorns of this world. They are not worth a paſſion, nor worth a ſigh or a groan, not of the price of one night's watching; and therefore they are miſtaken and miſerable perſons who, ſince *Adam* planted thorns round about Paradiſe, are more in love with the hedge than with the fruits of the garden, ſottiſh admirers of things that hurt them, of ſweet poiſons, gilded daggers, and ſilken halters. Tell them they have loſt a bountious friend, a rich purchace, a fair farm, a wealthy donative, and you diſſolve their patience; it is an evil bigger than their ſpirit can bear, it brings ſickneſs and death, they can neither eat nor ſleep with ſuch a ſorrow. But if you repreſent to them the evils of a vicious habit, and the dangers of a ſtate of ſin; if you tell them they have diſpleaſed God, and interrupted their hopes of heaven; it may be they may be ſo civil as to hear it patiently, and to treat you kindly, and firſt to commend, and then forget your ſtory, becauſe they prefer this world with all its ſorrows before the pure unmingled felicities of heaven. But it is ſtrange that any man ſhould be ſo paſſionately in love with the thorns which grow on his own ground, that he ſhould wear them for armelets, and knit them in his ſhirt, and prefer them before a kingdom and immortality. No man loves this world the better for his being poor; but men that love it becauſe they have great poſſeſſions, love it becauſe it is troubleſome and chargeable, full of noiſe and temptation, becauſe it is unſafe and ungoverned, flattered and abuſed, and he that conſiders the troubles of an over-long garment and of a crammed ſtomach, a trailing gown and a loaden Table, may juſtly underſtand that all that for which men are ſo paſſionate is their hurt, and their objection, that which a temperate man would avoid, and a wiſe man cannot love.

He that is no fool, but can conſider wiſely, if he be in love with this world, we need not deſpair but that a witty man might reconcile him with tortures, and make him think charitably of the Rack, and be brought

to dwell with Vipers and Dragons, and entertain his gueſts with the ſhrieks of Mandrakes, Cats and Scrich-owls, with the filing of iron, and the harſhneſs of rending of ſilk, or to admire the harmony that is made by an herd of evening Wolves when they miſs their draught of bloud in their midnight Revels. The groans of a man in a fit of the Stone are worſe than all theſe; and the diſtractions of a troubled Conſcience are worſe than thoſe groans: and yet a careleſs merry ſinner is worſe than all that. But if we could from one of the battlements of Heaven eſpie how many men and women at this time lie fainting and dying for want of bread, how many young men are hewen down by the ſword of War, how many poor Orphans are now weeping over the graves of their father, by whoſe life they were enabled to eat; if we could but hear how many Mariners and Paſſengers are at this preſent in a ſtorm, and ſhriek out becauſe their keel daſhes againſt a Rock or bulges under them, how many people there are that weep with want, and are mad with oppreſſion, or are deſperate by too quick a ſenſe of a conſtant infelicity; in all reaſon we ſhould be glad to be out of the noiſe and participation of ſo many evils. This is a place of ſorrows and tears, of great evils and a conſtant calamity: let us remove from hence, at leaſt in affections and preparation of mind.

CHAP.

CHAP. II.

A general Preparation towards a holy and blessed Death; by way of Exercise.

SECT. I.

Three Precepts preparatory to an holy Death, to be practised in our whole life.

1. HE *that would die well must always look for death, every day knocking at the gates of the grave*, and then the gates of the grave shall never prevail upon him to do him mischief. This was the advice of all the wise and good men of the world, who especially in the days and periods of their joy and festival egressions chose to throw some ashes into their chalices, some sober remembrances of their fatal period. Such was the Black shirt of *Saladine*; the Tomb-stone presented to the Emperor of *Constantinople* on his Coronation-day; the Bishop of *Rome*'s two Reeds with flax and a wax-taper; the *Egyptian Skeleton* served up at Feasts; and *Trimalcion*'s Banquet in *Petronius*, in which was brought in the image of a dead mans bones of silver, with spondils exactly returning to every of the Guests, and saying to every one, that You and you must die, and look not one upon another, for every one is equally concerned in this sad representment. These in phantastic semblances declare a severe counsel and useful meditation; and it is not easie for a man to be gay in his imagination, or to be drunk

Propera vivere, & singulos dies singulas vitas puta. Nihil interest inter diem & seculum.

Si sapis, utaris totis, Coline, diebus;
Extremumque tibi semper adesse putes.
Martial.

Heu, heu, nos miseros! quàm totus homuncio nil est! (cus:
Sic erimus cuncti postquam nos auferet Ores
Ergo vivamus, dum licet esse, bene.

drunk with joy or wine, pride or revenge, who considers sadly that he must ere long dwell in a house of darkness and dishonour, and his body must be the inheritance of worms, and his Soul must be what he pleases, even as a man makes it here by his living good or bad. I have read of a young Hermit who, being passionately in love with a young Lady, could not by all the arts of Religion and mortification suppress the trouble of that fancy, till at last being told that she was dead, and had been buried about fourteen days, he went secretly to her Vault, and with the skirt of his mantle wiped the moisture from the Carcass, and still at the return of his temptation laid it before him, saying, *Behold, this is the beauty of the woman thou didst so much desire*; and so the man found his cure. And if we make death as present to us, our own death, dwelling and dressed in all its pomp of fancy and proper circumstances; if any thing will quench the heats of lust, or the desires of mony, or the greedy passionate affections of this world, this must do it. But withal, the frequent use of this meditation, by curing our present inordinations, will make death safe and friendly, and by its very custome will make that the King of terrors shall come to us without his affrighting dresses; and that we shall sit down in the grave as we compose our selves to sleep, and do the duties of nature and choice. The old people that lived near the *Riphæan* mountains were taught to converse with death, and to handle it on all sides, and to discourse of it, as of a thing that will certainly come, and ought so to do. Thence their minds & resolutions became capable of death, and they thought it a dishonourable thing, with greediness to keep a life that must go from us, to lay aside its thorns, and to return again circled with a glory and a Diadem.

——Certè populi quos despicit Arctos
Felices errore suo, quos ille timorum
Maximus haud urget, Lethi metus ——
Inde ruendi
In ferrum mens prona viris, animæq; capaces
Mortis, & ignavum redituræ parcere vitæ.

Qui quotidie vitæ suæ magnum im-

2. *He that would die well, must all the days of his life lay up against the day of death*; not only by the general

general provisions of holiness and a pious life indefinitely, but provisions proper to the necessities of that Great day of expence, in which a man is to throw his last cast for an eternity of joys or sorrows; ever remembring, that this alone well performed is not enough to pass us into Paradise, but that alone done foolishly is enough to send us to Hell: and the want of either a holy life or death makes a man to fall short of the mighty price of our high calling. * In order to this rule we are to consider what special graces we shall then need to exercise, and by the proper arts of the Spirit; by a heap of proportioned arguments, by prayers and a great treasure of devotion laid up in Heaven, provide before-hand a reserve of strength and mercy. Men in the course of their lives walk lazily and incuriously, as if they had both their feet in one shoe; and when they are passively revolved to the time of their dissolution, they have no mercies in store, no patience, no faith, no charity to God, or despite of the world, being without gust or appetite for the land of their inheritance, which Christ with so much pain and bloud had purchased for them. When we come to die indeed, we shall be very much put to it to stand firm upon the two feet of a Christian, *faith* and *patience*. When we our selves are to use the articles, to turn our former discourses into present practice, and to feel what we never felt before, we shall find it to be quite another thing, to be willing presently to quit this life and all our present possessions for the hopes of a thing which we were never suffered to see, and such a thing of which we may fail so many ways, and of which if we fail any way we are miserable for ever. Then we shall find how much we have need to have secured the Spirit of God and the grace of Faith by an habitual, perfect, unmovable resolution. * The same also is the case of Patience, which will be assaulted with sharps pains, disturbed fancies, great fears, want of a present mind, natural weaknesses, frauds of the Devil, and a thousand accidents and imperfections.

posuit, non indigettem-pore. Seneca.

Insere nunc, Melibœe, pyros, pone ordine vites.

it concerns us therefore highly in the whole courſe of our lives, not only to accuſtom our ſelves to a patient ſuffering of injuries and affronts, of perſecutions and loſſes, of croſs accidents and unneceſſary circumſtances; but alſo by repreſenting death as preſent to us, to conſider with what argument then to fortifie our Patience, and by aſſiduous and fervent prayer to God all our life long to call upon him to give us patience and great aſſiſtances, a ſtrong faith and a confirmed hope, the Spirit of God and his holy Angels aſſiſtants at that time, to reſiſt and to ſubdue the Devils temptations and aſſaults; and ſo to fortifie our heart, that it break not into intollerable ſorrows and impatience, and end in wretchleſneſs and infidelity. * But this is to be the work of our life, and not to be done at once; but, as God gives us time, by ſucceſſion, by parts and little periods. For it is very remarkable, that God who giveth plenteouſly to all creatures, he hath ſcattered the firmament with Stars as a man ſows corn in his fields, in a multitude bigger than the capacities of humane order; he hath made ſo much variety of creatures, and gives us great choice of meats and drinks, although any one of both kinds would have ſerved our needs; and ſo in all inſtances of nature; yet in the diſtribution of our Time God ſeemes to be ſtreight-handed, and gives it to us, not as nature gives us Rivers, enough to drown us, but drop by drop, minute after minute, ſo that we never can have two minutes together, but he takes away one when he gives us another. This ſhould teach us to value our Time, ſince God ſo values it, and by his ſo ſmall diſtribution of it, tells us it is the moſt precious thing we have. Since therefore in the day of our death we can have ſtill but the ſame little portion of this precious time, let us in every minute of our life, I mean, in every diſcernible portion, lay up ſuch a ſtock of reaſon and good works, that they may convey a value to the imperfect and ſhorter actions of our death-bed; while God rewards the piety of our lives by his gracious acceptation and benediction upon

on the actions preparatory to our Death-bed.

3. *He that desires to die well and happily, above all things must be careful that he do not live a soft, a delicate and a voluptuous life*; but a life severe, holy, and under the discipline of the Cross, under the conduct of prudence and observation, a life of warfare and sober counsels, labour and watchfulness. No man wants cause of tears and a daily sorrow. Let every man consider what he feels, and acknowledge his misery; let him confess his sin, and chastise it; let him bear his cross patiently, and his persecutions nobly, and his repentance willingly and constantly; let him pity the evils of all the world, and bear his share of the calamities of his Brother; let him long and sigh for the joys of Heaven; let him tremble and fear because he hath deserved the pains of Hell; let him commute his eternal fear with a tempotal suffering, preventing God's judgment by passing one of his own; let him groan for the labours of his pilgrimage, and the dangers of his warfare; and by that time he hath summed up all these labours, and duties, and contingencies, all the proper causes, instruments and acts of sorrow, he will find, that for a seccular joy and wantonness of spirit there are not left many void spaces of his life. It was S. *James*'s advice, *Be afflicted, and mourn, and weep; let your laughter be turned into mourning, and your joy into weeping*: And *Bonaventure*, in the life of Christ, reports that the Holy Virgin Mother said to Saint *Elizabeth*, *That Grace does not descend into the soul of a man but by prayer and affliction.* Certain it is, that a mourning spirit and an afflicted body are great instruments of reconciling God to a sinner, and they alwaies dwell at the gates of atonement and restitution. * But besides this, a delicate and prosperous life is hugely contrary to the hopes of a blessed eternity. *Wo be to them that are at ease in Sion*, so it was said of old: and our Blessed Lord said, *Wo be to you that laugh, for ye shall weep*; but, *Blessed are they that mourn, for they shall be comforted.* Here or hereafter we must have our portion of sorrows. *He that now goeth*

Chap. 4. 9.

Neque enim Deus ullâ re perinde atq; corporis ærumnâ conciliatur. Naz. Orat. 18.

Amos 6. 1. Luke 6. 25.

Matth. 5. 4.

Psal. 126. 6. *goeth on his way weeping, and beareth forth good seed with him, shall doubtless come again with joy, and bring his sheaves with him.* And certainly he that sadly considers the portion of *Dives*, and remembers that the account which *Abraham* gave him for the unavoidableness of his torment was, because he had *his good things in this life*, must in all reason with trembling run from a course of banquets, and *faring deliciously every day*, as being a dangerous estate, and a consignation to an evil greater, than all danger, the pains and torments of unhappy souls. If either by patience or repentance, by compassion or persecution, by choice or by conformity, by severity or discipline, we allay the festival follies of a soft life, and profess under the Cross of Christ, we shall more willingly and more safely enter into our grave: but the Death-bed of a voluptuous man upbraids his little and cousening prosperities, and exacts pains made * sharper by the passing from soft beds, and a softer mind. *He that would die holily and happily, must in this world love tears, humility, solitude and repentance.*

—— * Sed longi pœnas fortuna favoris
Exigit à misero, quæ tanto pondere famæ
Res premit adversas, fatisque prioribus urget.
Lucan. l. 8.

SECT. II.

Of daily Examination of our actions in the whole course of our health, preparatory to our Death-bed.

HE that will die well and happily must dress his Soul by a diligent and frequent scrutiny: He must perfectly understand and watch the state of his Soul; he must set his house in order before he be fit to die. And for this there is great reason, and great necessity.

Reasons for a daily Examination.

1. For, if we consider the disorders of every day, the multitude of impertinent words, the great portions of time

time ſpent in vanity, the daily omiſſions of duty, the coldneſs of our Prayers, the indifference of our ſpirit in holy things, the uncertainty of our ſecret purpoſes, our infinite deceptions and hypocriſies, ſometimes not known, very often not obſerved by our ſelves, our want of Charity, our not knowing in how many degrees of actions and purpoſe every vertue is to be exerciſed, the ſecret adherencies of pride, and too forward complacencie in our beſt actions, our failings in all our relations, the niceties of difference between ſome vertues and ſome vices, the ſecret undiſcernible paſſages from lawful to unlawful in the firſt inſtances of change, the perpetual miſtakings of permiſſions for duty, and licentious practices for permiſſions, our daily abuſing the liberty that God gives us, our unſuſpected ſins in the managing a courſe of life certainly lawful, our little greedineſs in eating, our ſurpriſes in the proportions in our drinkings, our too great freedoms and fondneſſes in lawful loves, our aptneſs for things ſenſual, and our deadneſs and tediouſneſs of ſpirit in ſpiritual employments beſides infinite variety of caſes of conſcience that do occur in the life of every man, and in all intercourſes of every life, and that the productions of ſin are numerous and increaſing, like the families of the Northern people, or the genealogies of the firſt Patriarchs of the world: from all this we ſhall find, that the computations of a mans life are buſie as the Tables of Signs and Tangents, and intricate as the accounts of Eaſtern Merchants: and therefore it were but reaſon we ſhould ſumme up our accounts at the foot of every page, I mean, that we call our ſelves to ſcrutiny every night when we compoſe our ſelves to the little images of Death.

2. For, if we make but one general account, and never reckon till we die, either we ſhall only reckon by great ſummes, and remember nothing but clamorous and crying ſins, and never conſider concerning particulars, or forget very many; or if we could conſider all that we ought, we muſt needs be confounded with the multitude and variety. But if we obſerve all

all the little passages of our life, and reduce them into the order of accounts and accusations, we shall find them multiply so fast, that it will not only appear to be an ease to the accounts of our Death-bed, but by the instrument of shame will restrain the inundation of evils; it being a thing intollerable to humane modesty, to see sins increase so fast, and vertues grow up so slow; to see every day stain'd with the spots of leprosie, or sprinkled with the marks of a lesser evil.

3. It is not intended we should take accounts of our lives only to be thought religious, but that we may see our evil and amend it, that we dash our sins against the stones, that we may go to God, and to a spiritual Guide, and search for remedies, and apply them. And indeed no man can well observe his own growth in Grace, but by accounting seldomer returns of sin, and a more frequent victory over temptations; concerning which every man makes his observations according as he makes his inquiries and search after himself. In order to this it was that Saint *Paul* wrote, before receiving the Holy Sacrament, *Let a man examine himself, and so let him eat.* This precept was given in those daies when they communicated every day, and therefore *a daily examination* also was intended.

4. And it will appear highly fitting, if we remember that at the day of Judgment not only the greatest lines of life, but every branch and circumstance of every action, every word and thought, shall be called to scrutiny and severe judgment: insomuch that it was a great truth which one said, *Wo be to the most innocent life, if God should search into it without mixtures of mercy.* And therefore we are here to follow Saint *Paul*'s advice, *Judge your selves and you shall not be judged of the Lord.* The way to prevent God's anger is to be angry with our selves; and by examining our actions, and condemning the Criminal, by being Assessors in God's Tribunal, at least we shall obtain the favour of the Court. *As therefore every night we must make our Bed the memorial of our Grave, so*

let

let our Evening thoughts be an image of the day of Judgment.

5. This advice was so reasonable and proper an instrument of vertue, that it was taught even to the Scholars of *Pythagoras* by their Master: '*Let not* Hierocl.
'*sleep seise upon the Regions of your senses, before* '*you have three times recalled the conversation and* '*accidents of the day:* Examine what you have committed against the Divine Law, what you have omitted of your duty, and in what you have made use of the Divine grace to the purposes of vertue and religion, *joyning the Judge Reason to the Legislative mind or Conscience*, that God may reign there as a Law-giver and a Judge. Then Christ's Kingdom is set up in our hearts; then we always live in the eye of our Judge, and live by the measures of Reason, Religion, and sober counsels.

The Benefits we shall receive by practising this advice, in order to a blessed Death, will also adde to the account of Reason and fair inducements.

The Benefits of this Exercise.

1. By a daily examination of our actions we shall the easier cure a great sin, and prevent its arrival to become habitual. For [*to examine*] we suppose to be a relative duty, and instrumental to something else. We examine our selves, that we may find out our failings and cure them: and therefore if we use our remedy when the wound is fresh and bleeding, we shall find the cure more certain and less painful. For so a Taper, when its crown of flame is newly blown off, retains a nature so symbolical to light, that it will with greedines re-inkindle and snatch a ray from the neighbour fire. So is the Soul of Man, when it is newly fallen into sin; although God be angry with it, and the state of God's favour and its own graciousnes is interrupted, yet the habit is not naturally changed; and still God leaves some roots of vertue standing, and the man is modest, or apt to be made ashamed, and he

he is not grown a bold ſinner: but if he ſleeps on it, and returns again to the ſame ſin, and by degrees grows in love with it, and gets the cuſtom, and the ſtrangeneſs of it taken away, then it is his Maſter, and is ſwell'd into an heap, and is abetted by uſe, and corroborated by newly-entertained principles, and is inſinuated into his nature, and hath poſſeſſed his affections, and tainted the will and underſtanding: and by this time a man is in the ſtate of a decaying Merchant, his accounts are ſo great, and ſo intricate, and ſo much in arrear, that to examine it will be but to repreſent the particulars of his calamity, therefore they think it better to pull the napkin before their eyes, than to ſtare upon the circumſtances of their death.

2. A daily or frequent examination of the parts of our life will interrupt the proceeding and hinder the journey of little ſins into an heap. For many dayes do not paſs the beſt perſons in which they have not many idle words or vainer thoughts to ſully the fair whiteneſs of their ſouls; ſome indiſcreet paſſions of trifling purpoſes, ſome impertinent diſcontents or unhandſome uſages of their own perſon of their deareſt Relatives. And though God *is not extream to mark what is don amiſs*, and therefore puts theſe upon the accounts of his mercy, and the title of the Croſs; yet in two caſes theſe little ſins combine and cluſter; and we know that grapes were once in ſo great a bunch, that one cluſter was the load of two men: that is, 1. When either we are in love with ſmall ſins; or 2. When they proceed from a careleſs and uncurious ſpirit into frequency and continuance. For ſo the ſmalleſt atoms that dance in all the little cells of the world are ſo trifling and immaterial that they cannot trouble an eye, nor vex the tendereſt part of a wound where a barbed arrow dwelt; yet when by their infinite numbers (as *Meliſſa* and *Parmenides* affirm) they danced firſt into order, then into little bodies, at laſt they made the matter of the world: So are the little indiſcretions of our life; *they are alwaies inconſiderable, if they be conſidere,*

and

and contemptible, if they be not deſpiſed, and God does not regard them, if we do. We may eaſily keep them aſunder by our daily or nightly thoughts, and prayers, and ſevere ſentences: but even the leaſt ſand can check the tumultuous pride, and become a limit to the Sea, when it is in an heap and in united multitudes; but if the wind ſcatter and divide them, the little drops and the vainer froth of the water begins to invade the ſtrand. Our ſighs can ſcatter ſuch little offences; but then be ſure to breath ſuch accents frequently, leſt they knot, and combine, and grow big as the ſhoar, and *we periſh in ſand*, in trifling inſtances. *He that deſpiſeth little things ſhall periſh by little and little*; ſo ſaid the ſon of *Sirach*. Eccluſ. 19. 1

3. A frequent examination of our actions will intenerate and ſoften our conſciences, ſo that they ſhall be impatient of any rudeneſs or heavier load: And he that is uſed to ſhrink when he is preſſed with a branch of twining Oſier, will not willingly ſtand in the ruines of a houſe, when the beam daſhes upon the pavement. And provided that our nice and tender ſpirit be not vexed into ſcruple, nor the ſcruple turn into unreaſonable fears, nor the fears into ſuperſtition; he that by any arts can make his ſpirit tender and apt for religious impreſſions, hath made the faireſt ſeat for Religion, and the unapteſt and uneaſieſt entertainment for ſin and eternal Death, in the whole world.

Qui levi comminatione pellitur, non opus eſt ut fortitudine & armis invadatur. Seneca.

4. A frequent examination of the ſmalleſt parts of our lives is the beſt inſtrument to make our repentance particular, and a fit remedy to all the members of the whole body of ſin. For our examination put off to our death-bed of neceſſity brings us into this condition, that very many thouſands of our ſins muſt be (or not be at all) waſhed off with a general repentance, which the more general and indefinite it is, it is ever ſo much the worſe. And if he that repents the longeſt and the oftneſt, and upon the moſt inſtances, is ſtill during his whole life but an imperfect penitent, and there are very many reſerves left to be wiped off by God's mercies,

mercies, and to be eased by collateral assistances, or to be groaned for at the terrible day of Judgment; it will be but a sad story to consider, that the sins of a whole life, or of very great portions of it, shall be put upon the remedy of one examination, and the advices of one discourse, and the activities of a decayed body, and a weak and an amazed spirit. Let us do the best we can, we shall find that the mere sins of ignorance and unavoidable forgetfulness will be enough to be intrusted to such a bank; and that if a general repentance will serve toward their expiation, it will be an infinite mercy: but we have nothing to warrant our confidence, if we shall think it to be enough on our Deathbed to confess the notorious actions of our lives, and to say [*The Lord be mercifull to me for the infinite transgressions of my life, which I have wilfully or carelessly forgot*; for very many of which the repentance, the distinct, particular, circumstantiate repentance of a whole life would have been too little, if we could have done more.

5. After the enumeration of these advantages I shall not need to adde, that if we decline or refuse to call our selves frequently to account, and to use daily advices concerning the state of our Souls, it is a very ill sign that our Souls are not right with God, or that they do not dwell in Religion. But this I shall say, that they who do use this exercise frequently will make their conscience much at ease, by casting out a daily load of humor and surfeit, the matter of diseases and the instruments of death. *He that does not frequently search his Conscience, is a house without a window*, and like a wild untutered son of a fond and undiscerning widow.

But if this exercise seem too great a trouble, and that by such advices Religion will seem a burthen; I have two things to oppose against it.

1. One, is that we had better bear the burthen of the Lord, than the burthen of a base and polluted Conscience. Religion cannot be so great a trouble as a guilty soul; and whatsoever trouble can be fansied in this,

this or any other action of Religion, it is only to unexperienced persons. It may be a trouble at first, just as is every change and every new accident: but if you do it frequently and accustom your spirit to it, as the custom will make it easie, so the advantages will make it delectable; *that* will make it facile as nature, *these* will make it as pleasant and eligible as reward.

Elige vitam optimam, consuetudo faciet jucundissimam. Seneca.

2. The other thing I have to say is this; That to examine our lives will be no trouble, if we do not * intricate it with businesses of the world and the Labyrinths of care and impertinent affairs. A man had need have a quiet and disintangled life who comes to search into all his actions, and to make judgment concerning his errors and his needs, his remedies and his hopes. *They that have great intrigues of the world, have a yoak upon their necks, and cannot look back:* and he that covets many things greedily, and snatches at high things ambitiously, that despises his Neighbour proudly, and bears his crosses peevishly, or his prosperity impotently and passionately; he that is prodigal of his precious time, and is tenacious and retentive of evil purposes, is not a man disposed to this exercise; he hath reason to be afraid of his own memory, and to dash his glass in pieces, because it must needs represent to his own eyes an intolerable deformity. He therefore that resolves to live well whatsoever it costs him, he that will go to Heaven at any rate, shall best tend this duty by neglecting the affairs of the world in all things where prudently he may. But if we do otherwise, we shall find that the accounts of our death-bed and the examination made by a disturbed understanding will be very empty of comfort and full of inconveniences.

* Securæ & quietæ mentis est in omnes vitæ partes discurrere; occupatorum animi velut sub jugo sunt, respicere non possunt. Seneca.

6. For hence it comes that men die so timorously and uncomfortably, as if they were forced out of their lives by the violences of an executioner. Then, *without much examination*, they remember how wickedly they have lived, without Religion, against the laws of the Covenant of grace, *without God in the world:*

then they ſee ſin goes off like an amazed, wounded, affrighted perſon from a loſt battel, without honour, without a veil, with nothing but ſhame and ſad remembrances: then they can conſider, that if they had lived vertuouſly, all the trouble and objection of that would now be paſt, and all that had remained ſhould be peace and joy, and all that good which dwells within the houſe of God, and *eternal life*. But now they find *they have done amiſs and dealt wickedly*, they have no bank of good works, but a huge treaſure of wrath and they are going to a ſtrange place, and what ſhall be their lot is uncertain; (ſo they ſay, when they would comfort and flatter themſelves:) but in truth of Religion their portion is ſad and intolerable, without hope and without refreſhment, and they muſt uſe little ſilly arts to make them go off from their ſtage of ſins with ſome handſome circumſtances of opinion: they will in civility be abuſed that they may die quietly, and go decently to their execution, and leave their friends indifferently contented, and apt to be comforted; and by that time they are gon a while, they ſee that they deceived themſelves all their daies, and were by others deceived at laſt.

Let us make it our own caſe: We ſhall come to that ſtate and period of condition, in which we ſhall be infinitely comforted, if we have lived well; or elſe be amazed and go off trembling, becauſe we are guilty of heaps of unrepented and unforſaken ſins. It may happen we ſhall not then underſtand it ſo, becauſe moſt men of late ages have been abuſed with falſe principles, and they are taught (or they are willing to believe) that a little thing is enough to ſave them, and that Heaven is ſo cheap a purchaſe, that it will fall upon them whether they will or no. The miſery of it is, they will not ſuffer themſelves to be confuted, till it be too late to recant their errour. In the *interim*, they are impatient to be examined, as a leper is of a comb, and are greedy of the world, as children of raw fruit; and they hate a ſevere reproof, as they do thorns in their bed; and they love to lay aſide Religion, as a drunken

drunken perſon does to forget his ſorrow; and all the way they dream of fine things, and their dreams prove contrary, and become the Hieroglyphicks of an eternal ſorrow. The daughter of *Polycrates* dreamed that her Father was lifted up, and that *Jupiter* waſhed him, and the Sun anointed him; but it proved to him but a ſad proſperity: for after a long life of conſtant proſperous ſucceſſes he was ſurpriſed by his enemies, and hanged up till the dew of heaven wet his cheeks, and the Sun melted his grace. Such is the condition of thoſe perſons who, living either in the deſpight or in the neglect of Religion, lye wallowing in the drunkenneſs of proſperity or worldly cares: they think themſelves to be exalted, till the evil day overtakes them; and then they can expound their dream of life to end in a ſad and hopeleſs death. I remember that *Cleomenes* was called a God by the *Egyptians*, becauſe when he was hanged, a Serpent grew out of his body, and wrapt it ſelf about his head; till the Philoſophers of *Egypt* ſaid, it was natural that from the marrow of ſome bodies ſuch productions ſhould ariſe. And indeed it repreſents the condition of ſome men, who being dead are eſteemed Saints and beatified perſons, when their head is encircled with dragons, and is entred into the poſſeſſion of devils, *that old Serpent and deceiver.* For indeed their life was ſecretly ſo corrupted, that ſuch ſerpents fed upon the ruines of the ſpirit, and the decays of Grace and Reaſon. To be coſened in making judgments concerning our final condition is extremely eaſie; but if we be coſened, we are infinitely miſerable.

SECT. III.

Of exerciſing Charity during our whole life.

HE that would die well and happily, muſt in his lifetime according to all his capacities exerciſe Charity; and becauſe Religion is the life of the Soul,

Reſpice quid prodeſt præſentis temporis ævum;
Omne quod eſt nihil eſt, præter amare Deum.

and Charity is the life of Religion, the same which gives life to the better part of man which never dies; may obtain of God a mercy to the inferiour part of man in the day of its dissolution.

1. Charity is the great chanel through which God passes all his mercy upon mankind. For we receive absolution of our sins in proportion to our forgiving our brother. This is the rule of our hopes, and the measure of our desire in this world; and in the day of Death and Judgment the great Sentence upon mankind shall be transacted according to our Alms, which is the other part of Charity. Certain it is, that God cannot, will not, never did reject a charitable man in his greatest needs and in his most passionate prayers; for *God* himself *is love*, and every degree of Charity that dwells in us is the participation of the Divine nature: and therefore when upon our death-bed a cloud covers our head, and we are enwrapped with sorrow; when we feel the weight of a sickness, and do not feel the refreshing visitations of God's loving kindness; when we have many things to trouble us, and looking round about us we see no comforter; then call to mind what injuries you have forgiven, how apt you were to pardon all affronts and real persecutions, how you embraced peace when it was offered you, how you *followed after peace* when it ran from you: and when you are weary of one side, turn upon the other, and remember the *Alms* that by the grace of God and his assistances you have done, and look up to God, and with the eye of faith behold him coming in the cloud, and pronouncing the sentence of dooms-day according to his mercies and thy Charity.

Quod expendi habui,
Quod donavi habeo;
Quod negavi punior,
Quod servavi perdidi.

2. Charity with its Twin daughters, *Alms* and *Forgiveness*, is especially effectual for the procuring God's mercies in the day and the manner of our death. *Alms deliver from death*, said old *Tobias*; and *Alms make an atonement for sins*, said the son of *Sirach*: and so said *Daniel*, and so say all the wise men of the world. And in this sense also is that of St. *Peter*; *Love covers a mul-*

Tob. 4. 10. & 12. 9.
Eccles. 3. 30.
Dan. 4. 27.
1 Pet. 4. 8.
Isa. 1. 17.

a multitude of sins; and * S. *Clement* in his Constitutions gives this counsel, *if you have any thing in your hands, give it, that it may work to the remission of thy sins: for by Faith and Alms sins are purged.* The same also is the counsel of *Salvian*, who wonders that men who are guilty of great and many sins will not work out their pardon by Alms and mercy. But this also must be added out of the words of *Lactantius*, who makes this rule compleat and useful; *But think not, because sins are taken away by Alms, that by thy money thou mayest purchase a licence to sin. For sins are abolished, if because thou hast sinned thou givest to God*, that is, to God's poor servants, and his indigent necessitous creatures: But if thou sinnest upon confidence *of giving*, thy sins are not abolished. For God desires infinitely that men should be purged from their sins, and therefore commands us to repent; but to repent is nothing else but to profess and affirm (that is, to purpose, and to make good that purpose) that they will sin no more.

* Lib. 7. cap. 13. Ἐὰν ἔχῃς ἐν ταῖς χερσίν σου, δὸς, ἵνα ἐργάσηται εἰς λύτρωσιν ἁμαρτιῶν σου, ἐλεημοσύναις γὰρ καὶ πίστει καθαίρονται αἱ ἁμαρτίαι.

Agere autem pœnitentiam nihil aliud est quàm profiteri & affirmare se non ulteriùs peccaturum.

Now Alms are therefore effective to the abolition and pardon of our sins because they are preparatory *to*, and impetratory *of* the grace of Repentance, and are *fruits of Repentance*: and therefore S. * *Chrysostom* affirms, that Repentance without Alms is dead, and without wings, and can never soar upwards to the element of Love. But because they are a part of Repentance, and hugely pleasing to Almighty God, therefore they deliver us from the evils of an unhappy and accursed death; for so Christ delivered his Disciples from the sea, when he appeased the storm, though they still sailed in the chanel: and this S. *Hierome* verifies with all his reading and experience, saying, *I do not remember to have read, that ever any charitable person died an evil death.* And although a long experience hath observed Gods mercies to descend upon charitable people, like the dew upon *Gideon*'s fleece when all the world was dry; yet for this also we have a promise, which is not only an argument of a certain

* Orat. 2. de pœnitentia.

Nunquam memini me legisse, malâ morte mortuum qui libenter opera charitatis exercuit. ad Nepot.

number of years (as experience is) but a security for eternal ages. *Make ye friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.* When Faith fails, and Chastity is useless, and Temperance shall be no more, then Charity shall bear you upon wings of Cherubims to the eternal mountain of the Lord. *I have been a lover of mankind, and a friend, and merciful; and now I expect to communicate in that great kindness which he shews that is the great God and Father of men and mercies,* said *Cyrus* the *Persian* on his death-bed.

Ἐγὼ φιλάνθρωπος ἐγενόμην, καὶ νῦν ἐλπίδας ἔχω μετὰ δόξης κοινωνήσειν τῆς εὐεργετικῆς ἀνθρώπου.

I do not mean this should only be a death-bed Charity, any more than a death-bed Repentance; but it ought to be the charity of our life and healthful years, a parting with portions of our goods then when we can keep them:

Da dum tempus habes, tibi propria sit manus hæres;
Auferet hoc nemo quod dabis ipse Deo.

we must not first kindle our lights when we are to descend into our houses of darkness, or bring a glaring torch suddenly to a dark room, that will amaze the eye, and not delight it, or instruct the body; but if our Tapers have in their constant course descended into their grave, crowned all the way with light, then let the death-bed Charity be doubled, and the light burn brightest when it is to deck our Herse. But concerning this I shall afterwards give account.

SECT. IV.

General Considerations to inforce the former Practices.

These are the general Instruments of Preparation in order to a holy Death: it will concern us all to use them *diligently* and *speedily*; for *we must be long in doing that which must be done but once:* and therefore we must begin betimes, and lose no time; especially since it is so great a venture, and upon it depends so great a state.

Quod sæpe fieri non potest, fiat illi, Seneca.

ſtate. *Seneca* ſaid well, *There is no Science or Art in the world ſo hard as to live and die well: The Profeſſors of other Arts are vulgar and many;* but he that knows how to do this buſineſs, is certainly inſtructed to eternity. But then let me remember this, that a wiſe perſon will alſo put moſt upon the greateſt intereſt. Common prudence will teach us this. No man will hire a General to cut wood, or ſhake hay with a Sceptre, or ſpend his Soul and all his faculties upon the purchaſe of a cockle-ſhell; but he will fit inſtruments to the dignity and exigence of the deſign: And therefore ſince Heaven is ſo glorious a ſtate, and ſo certainly deſigned for us, if we pleaſe, let us ſpend all that we have, all our paſſions and affections, all our ſtudy and induſtry, all our deſires and ſtratagems, all our witty and ingenuous faculties, toward the arriving thither, whither *if we do come,* every minute will infinitely pay for all the troubles of our whole life; *if we do not,* we ſhall have the reward of fools, an unpitied and an upbraided miſery.

Nullius rei quàm vivere difficilior eſt ſcientia: Profeſſores aliarum artium vulgò multique ſunt. Seneca.

Nunc ratio nulla eſt reſtanda nulla facultas, Æternas quoniam pœnas in morte timendum. Lucret.

Virtutem videant, intabeſcántque relictâ.

To this purpoſe I ſhall repreſent the ſtate of dying and dead men in the devout words of ſome of the Fathers of the Church, whoſe ſenſe I ſhall exactly keep, but change their order; that by placing ſome of their diſperſed meditations into a chain or ſequel of diſcourſe, I may with their precious ſtones make an *Union*, and compoſe them into a jewel; for though the meditation is plain and eaſie, yet it is affectionate, and material, and true, and neceſſary.

The Circumſtances of a dying mans Sorrow, and Danger.

When the ſentence of death is decreed, and begins to be put in execution, it is ſorrow enough to ſee or feel reſpectively the ſad accents of the agony and laſt contentions of the Soul, and the reluctancies and unwillingneſſes of the body: The Forehead waſh'd with a new and ſtranger baptiſm, beſmear'd with a cold ſweat, tenacious and clammy, apt to make it cleave

to the roof of his cofin; the Nose cold and undiscerning, not pleased with perfumes, nor suffering violence with a cloud of unwholsome smoak; the Eyes dim as a sullied mirrour, or the face of heaven when God shews his anger in a prodigious storm; the Feet cold; the Hands stiff, the Physicians despairing, our Friends weeping, the rooms dressed with darkness and sorrow, and the exterior parts betraying what are the violencies which the Soul and spirit suffer; the nobler part, like the lord of the house, being assaulted by exterior rudenesses, and driven from all the out-works, at last faint and weary with short and frequent breathings, interrupted with the longer accents of sighs, without moisture, but the excrescencies of a spilt humor, when the pitcher is broken at the cistern, it retires to its last fort, *the heart*, whither it is pursued, and stormed, and beaten out, as when the barbarous *Thracian* sacked the glory of the *Grecian* Empire. Then calamity is great, and sorrow rules in all the capacities of man; then the mourners weep, because it is civil, or because they need thee, or because they fear: but who suffers for thee with a compassion sharp as is thy pain? Then the noise is like the faint echo of a distant valley, and few hear, and they will not regard thee, who seemest like a person void of understanding, and of a departing interest. *Vere tremendum est mortis sacramentum.* But these accidents are common to all that die; and when a special Providence shall distinguish them, they shall die with easie circumstances: but as no piety can secure it, so must no confidence expect it, but wait for the time, and accept the manner of the dissolution. But that which distinguishes them is this:

Nilus.

S. Basil.

He that hath lived a wicked life, if his Conscience be alarmed, and that he does not die like a Wolf or a Tigre, without sense or remorse of all his wildness and his injury, his beastly nature, and defart and untilled manners, if he have but sense of what he is going to suffer, or what he may expect to be his portion; then we may imagine the terrour of their abused fancies, how they see affrighting shapes, and because they

fear

fear them, they feel the gripes of Devils, urging the unwilling ſouls from the kinder and faſt embraces of the body, calling to the grave and haſting to judgment, exhibiting great bills of uncancelled crimes, awakeing and amazing the Conſcience, breaking all their hope in pieces, and making Faith uſeleſs and terrible, becauſe the Malice was great, and the Charity was none at all. Then *they look for ſome to have pitty on them, but there is no man.* No man dares be their pledge; *No man can redeem their ſoul,* which now feels what it never feared. Then the tremblings and the ſorrow, the memory of the paſt ſin, and the fear of future pains, and the ſenſe of an angry God, and the preſence of ſome Devils, conſign him to the eternal company of all the damned and accurſed ſpirits. Then they want an Angel for their guide, and the Holy Spirit for their Comforter, and a good Conſcience for their teſtimony, and Chriſt for their Advocate, and they die and are left in priſons of earth or air, in ſecret and undiſcerned regions, to weep and tremble, and infinitely to fear the coming of the day of Chriſt; at which time they ſhall be brought forth to change their condition into a worſe, where they ſhall for ever feel more than we can believe or underſtand.

S. Chryſoſtomus.

Ephram Syrus.

But when a good man dies, one that hath lived innocently, or made *joy in Heaven* at his timely and effective repentance, and in whoſe behalf the Holy *Jeſus* hath interceded proſperouſly, and for whoſe intereſt *the Spirit makes interpellations with groans and ſighs unutterable,* and in whoſe defence the Angels drive away the Devils on his Death-bed becauſe his ſins are pardoned, and becauſe he reſiſted the Devil in his life time, and fought ſucceſsfully, and perſevered unto the end; then the joys break forth through the clouds of ſickneſs, and the Conſcience ſtands upright, and confeſſes the glories of God, and owns ſo much integrity that it can hope for pardon, and obtain it too: then the ſorrows of the ſickneſs, and the flames of the Fever, or the faintneſs of the Conſumption, do but untie the Soul from its chain, and let it go forth,

firſt

first into liberty, and then to glory: for it is but for a little while that the face of the skie was black, like the preparations of the night, but quickly the cloud was torn and rent, the violence of thunder parted it into little portions, that the Sun might look forth with a watry eye, and then shine without a tear. But it is an infinite refreshment to remember all the comforts of his Prayers, the frequeut victory over his Temptations, the mortification of his Lust, the noblest sacrifice to God, in which he most delights, that we have given him our wills, and killed our appetites for the interests of his services: then all the trouble of that is gone, and what remains is a portion in the inheritance of *Jesus*, of which he now talks no more as a thing at distance, but is entring into the possession.

S. Martyrius S. Eustratius Martyr.

When the veil is rent, and the prison doors are open at the presence of God's Angel, the Soul goes forth full of hope, somtimes with evidence, but alwaies with certainty in the thing, and instantly it passes into the throngs of Spirits, where Angels meet it singing, and the Devils flock with malicious and vile purposes, desiring to lead it away with them into their houses of sorrow: there they see things which they never saw, and hear voices which they never heard. There the Devils charge them with many sins, and the Angels remember that themselves rejoyced when they were repented of. Then the Devils aggravate and describe all the circumstances of the sin, and adde calumnies; and the Angels bear the Sword forward still, because their Lord doth answer for them. Then the Devils rage and gnash their teeth; they see the Soul chast and pure, and they are ashamed; they see it penitent, and they despair; they perceive that the tongue was refrained and sanctified, and then hold their peace. Then the Soul passes forth and rejoices, passing by the Devils in scorn and triumph, being securely carried into the bosome of the Lord, where they shall rest till their crowns are finished, and their mansions are prepared; and then they shall feast and sing, rejoice and worship for * ever and ever. Fearful and formidable to

S. Chrysostomus.

* Μεγίστη τῶν αἱρετῶν θεοσέβεια δι' ἧς ἀθανατίζεται ἡ ψυχή. Philo.

to unholy perſons is the firſt meeting with ſpirits in their ſeparation. But the victory which holy ſouls receive by the mercies of *Jeſus* Chriſt and the conduct of Angels, is a joy that we muſt not underſtand till we feel it: and yet ſuch which by an early and a perſevering piety we may ſecure: but let us enquire after it no further, becauſe it is ſecret.

CHAP. III.

Of the ſtate of Sickneſs, and the Temptations incident to it, with their proper Remedies.

SECT. I.

Of the ſtate of Sickneſs.

Adam's ſin brought death into the world, and man did *die the* ſame *day in which he ſinned*, according as God had threatned. He did not die, as Death is taken for a ſeparation of ſoul and body; that is not Death properly, but the ending of the laſt act of Death; juſt as a man is ſaid to be born, when he ceaſes any longer to be born in his mothers womb: But whereas to man was intended a life long and happy, without ſickneſs, ſorrow, or infelicity, and this life ſhould be lived here or in a better place, and the paſſage from one to the other ſhould have been eaſie, ſafe and pleaſant, now that man ſinned, he fell from that ſtate to a contrary.

If *Adam* had ſtood, he ſhould not always have lived in this world; for this world was not a place capable of giving a dwelling to all thoſe myriads of men and women

women which should have been born in all the generations of infinite and eternal ages; for so it must have been if man had not died at all, nor yet have removed hence at all. Neither is it likely that mans Innocence should have lost to him all possibility of going thither where the duration is better, measured by a better time, subject to fewer changes, and which is now the reward of a returning vertue, which in all natural senses is less than innocence, save that it is heightned by Christ to an equality of acceptation with the state of Innocence: But so it must have been, that his innocence should have been punished with an eternal confinement to this state, which in all reason is the less perfect, the state of a traveller, not of one possessed of his inheritance. It is therefore certain Man should have changed his abode: for so did *Enoch*, and so did *Elias*, and so shall all the world that shall be alive at the day of Judgment; *They shall not die, but they shall change* their place and their abode, their duration and their state, and all this without death.

That death therefore which God threatned to *Adam*, and which passed upon his posterity, is not the going out of this world, but *the manner of going*. If he had staid in Innocence, he should have gone from hence placidly and fairly, without vexatious and afflictive circumstances; he should not have died by sickness, misfortune, defect, or unwillingness: but when he fell, then he began to die; *the same day* (so said God:) and that must needs be true, and therefore it must mean, that upon that very day he fell into an evil and dangerous condition, a state of change and affliction; then death began, that is, the man began to die by a natural diminution, and aptness to disease and misery. His first state was and should have been (so long as it lasted) a happy duration, his second was a daily and miserable change: and this was the dying properly.

Prima quæ vitam dedit hora carpsit.
Hercul. Fur. Nascentes morimur, finisque ab origine pendet. Manil.

This appears in the great instance of *Damnation*, which in the style of Scripture is called *eternal death*; not because it kills or ends the duration, it hath not so much good in it; but because it is a perpetual infelicity.

city. Charge or ſeparation of Soul and body is but accidental to Death, Death may be with or without either: but the formality the curſe and the ſting of death, that is, miſery, ſorrow, fear, diminution, defect, anguiſh, diſhonour, and whatſoever is miſerable and afflictive in nature, that is Death. Death is not an action, but a whole ſtate and condition; and this was firſt brought in upon us by the offence of one man.

But this went no farther then thus to ſubject us to temporal infelicity. If it had proceeded ſo as was ſuppoſed, Man had been much more miſerable; for man had more than one original ſin in this ſenſe: and though this death entred firſt upon us by *Adam*'s fault, yet it came nearer upon us and increaſed upon us by the ſins of more of our forefathers. For *Adam*'s ſin left us in ſtrength enough to contend with humane calamities for almoſt a thouſand years together. But the ſins of his children, our forefathers, took off from us half the ſtrength about the time of the Floud; and then from 500 to 250. and from thence to 120, and from thence to threeſcore and ten; ſo often halfing it, till it is almoſt come to nothing. But by the ſins of men in the ſeveral generations of the world, *Death*, that is, miſery and diſeaſe, is haſtned ſo upon us, that we are of a contemptible age: and becauſe we are to die by ſuffering evils, and by the daily leſſening of our ſtrength and health, this Death is ſo long a doing, that it makes ſo great a part of our ſhort life uſeleſs and unſerviceable, that we have not time enough to get the perfection of a ſingle manufacture, but ten or twelve generations of the world muſt go to the making up of one wiſe man, or one excellent Art: and in the ſucceſſion of thoſe ages there happen ſo many changes and interruptions, ſo many wars and violencies, that ſeven years fighting ſets a whole Kingdom back in learning and vertue, to which they were creeping it may be a whole age.

And thus alſo we do evil to our poſterity, as *Adam* did to his, and *Cham* did to his, and *Eli* to his, and all

all they to theirs who by ſins cauſed God to ſhorten the life and multiply the evils of mankind: and for this reaſon it is the world grows worſe and worſe, becauſe ſo many original ſins are multiplied, and ſo many evils from parents deſcend upon the ſucceeding generations of men, that they derive nothing from us but original miſery.

But he who reſtored the Law of Nature did alſo reſtore us to the condition of Nature; which, being violated by the introduction of Death, Chriſt then repaired when he ſuffered and overcame Death for us; that is, he hath taken away the unhappineſs of Sickneſs, and the ſting of Death, and the diſhonors of the Grave, of diſſolution and weakneſs, of decay and change, and hath turned them into acts of favour; into inſtances of comfort, into opportunities of vertue; Chriſt hath now knit them into Roſaries and Coronets, he hath put them into promiſes and rewards, he hath made them part of the portion of his elect: they are inſtruments, and earneſts, and ſecurities, and paſſages to the greateſt perfection of humane nature, and the Divine promiſes. So that it is poſſible for us now to be reconciled to ſickneſs; *It came in by ſin, and therefore is cured when it is turned into vertue;* and although it may have in it the uneaſineſs of labour, yet it will not be uneaſie as ſin, or the reſtleſneſs of a diſcompoſed Conſcience. If therefore we can well manage our ſtate of ſickneſs, *that we may not fall by pain, as we uſually do by pleaſure*, we need not fear; for no evil ſhall happen to us.

SECT. II.

Of the firſt Temptation proper to the ſtate of Sickneſs, Impatience.

MEN that are in health are ſevere exactors of *Patience* at the hands of them that are ſick; and they uſually judge it not by terms of relation between God and the ſuffering man, but between him and the friends

friends that ſtand by the bed-ſide. It will be therefore neceſſary that we truly underſtand to what duties and actions the Patience of a ſick man ought to extend.

1. Sighs and groans, ſorrow and prayers, humble complaints and dolorous expreſſions, are the ſad accents of a ſick mans language: for it is not to be expected that a ſick man ſhould act a part of Patience with a countenance like an Orator, or grave like a Dramatic perſon: it were well if all men could bear an exterior decency in their ſickneſs, and regulate their voice, their face, their diſcourſe, and all their circumſtances, by the meaſures and proportions of comelineſs and ſatisfaction to all the ſtanders by. But this would better pleaſe them than aſſiſt him; the ſick man would do more good to others than he would receive to himſelf.

Ejulatu, queſtu, gemitu, fremitibus, reſonando multùm flebiles voces refert. Cic. Tuſc.

2. Therefore ſilence, and ſtill compoſures, and not complaining, are no parts of a ſick mans duty, they are not neceſſary parts of Patience. We find that *David roared for the very diſquietneſs of his ſickneſs*; and he lay *chattering like a ſwallow*, and *his throat was dry* with calling for help upon his God. That's the proper voice of ſickneſs: and certain it is that the proper voices of ſickneſs are expreſly *vocal* and *petitory* in the ears of God, and call for pity in the ſame accent as the cries and oppreſſions of Widows and Orphans do for vengeance upon their perſecutors, though they ſay no Collect againſt them. For there is *the voice of man*, and there is *the voice of the diſeaſe*, and God hears both; and the louder the diſeaſe ſpeaks, there is the greater need of mercy and pity, and therefore God will the ſooner hear it. *Abel's bloud had a voice*, and cried to God; and *humility hath a voice*, and cries ſo loud to God that it *pierces the clouds*; and ſo hath every ſorrow and every ſickneſs: and when a man cries out, and complains but according to the ſorrows of his pain, it cannot be any part of a culpable Impatience, but an argument for pity.

Conceden-dum eſt gementi.

— Flagrantior æquo
Non debet dolor eſſe viri, nec vulnere major.
Ju. Sat. 13.

3. Some mens ſenſes are ſo ſubtile, and their perceptions

ceptions so quick and full of relish, and their spirits so active, that the same load is double upon them to what it is to another person: and therefore comparing the expressions of the one to the silence of the other, a different judgment cannot be made concerning their Patience. Some natures are querulous, and melancholic, and soft, and nice, and tender, and weeping, and expressive; others are sullen, dull, without apprehension, apt to tolerate and carry burthens: and the Crucifixion of our Blessed Saviour falling upon a delicate and virgin body, of curious temper, and strict, equal composition, was naturally more full of torment than that of the ruder thieves, whose proportions were courser and uneven.

4. In this case it was no imprudent advice which *Cicero* gave: Nothing in the world is more amiable than an even temper in our whole life, and in every action: but this evenness cannot be kept, unless every man follows his own nature, without striving to imitate the circumstances of another. And what is so in the thing it self, ought to be so in our judgments concerning the things. We must not call any one impatient if he be not silent in a fever, as if he were asleep, or as if he were dull, as *Herod*'s son of *Athens*.

Omnino si quicquam est decorum, nihil est profectò magis quàm æquabilitas universæ vitæ, tum singularum actionum, quam autem conservare non possis, si aliorum naturam imitans omittas tuam.

5. Nature in some cases hath made cryings out and exclamations to be an entertainment of the spirit, and an abatement or diversion of the pain. For so did the old champions, when they threw their fatal nets that they might load their enemy with the snares and weights of death, they groaned aloud, and sent forth the anguish of their spirit into the eyes and heart of the man that stood against them: So it is in the indurance of some sharp pains, the complaints and shriekings, the sharp groans and the tender accents send forth the afflicted spirits, and force away, that they may ease their oppression and their load, that when they have spent some of their sorrows by a sally forth, they may return better able to fortifie the heart. Nothing of this is

Quia profundendâ voce omne corpus intenditur, venítque plaga vehementior. Cic. Tusc.

is a certain sign, much less an action or part of Impatience; and when our blessed Saviour suffered his last and sharpest pang of sorrow, *he cried out with a loud voice*, and resolved to die, and did so.

SECT. III.

Constituent or integral parts of Patience.

1. THat we may secure our Patience, we must take care that *our Complaints be without Despair.* Despair sins against the reputation of God's Goodness, and the efficacy of all our old experience. By Despair we destroy the greatest comfort of our sorrows, and turn our sickness into the state of Devils and perishing souls. No affliction is greater than Despair: for that is it which makes hell fire, and turns a natural evil into an intolerable; it hinders prayers, and fills up the intervals of sickness with a worse torture; it makes all spiritual arts useless, and the office of spiritual comforters and guides to be impertinent.

Against this *Hope* is to be opposed: and its proper acts as it relates to the vertue and exercise of Patience are, 1. Praying to God for help and remedy; 2. Sending for the guides of souls; 3. Using all holy exercises and acts of grace proper to that state: which whoso does hath not the Impatience of Despair; every man that is patient hath hope in God in the day of his sorrows.

2. Our complaints in sickness must be *without Murmur.* Murmur sins against God's Providence and Government: by it we grow rude, and, like the falling Angels, displeased at God's Supremacy; and nothing is more unreasonable: it talks against God, for whose Glory all speech was made; it is proud and phantastic, hath better opinions of a sinner than of the Divine Justice, and would rather accuse God than himself.

Against this is opposed that part of Patience which resigns the man into the hands of God, saying with old *Eli*, *It is the Lord, let him do what he will*; and,

[*Thy will be done in earth as it is in heaven.*] and so by admiring God's Juſtice and Wiſdom, does alſo diſpoſe the ſick perſon for receiving God's mercy, and ſecures him the rather in the grace of God. The proper acts of this part of Patience are, 1. To confeſs our ſins and our own demerits: 2. It increaſes and exerciſes Humility: 3. It loves to ſing praiſes to God, even from the loweſt abyſs of humane miſery.

3. Our complaints in ſickneſs muſt be *without Peeviſhneſs*. This ſins againſt Civility, and that neceſſary decency which muſt be uſed towards the miniſters and aſſiſtants. By Peeviſhneſs we increaſe our own ſorrows, and are troubleſom to them that ſtand there to eaſe ours. It hath in it harſhneſs of nature and ungentleneſs, wilfulneſs and phantaſtic opinions, moroſity and incivility.

Againſt it are oppoſed Obedience, Tractability, Eaſineſs of perſwaſion, Aptneſs to take counſel. The acts of this part of Patience are, 1. To obey our Phyſicians; 2. To treat our perſons with reſpect to our preſent neceſſities; 3. Not to be ungentle and uneaſie to the miniſters and nurſes that attend us; but to take their diligent and kind offices as ſweetly as we can, and to bear their indiſcretions or unhandſome accidents contentedly and without diſquietneſs within, or evil language or angry words without; 4. Not to uſe unlawfull means for our recovery.

Vide Ch. 4. Sect. 1.

If we ſecure theſe particulars, we are not lightly to be judged of by noiſes and poſtures, by colours and images of things, by paleneſs, or toſſings from ſide to ſide. For it were a hard thing that thoſe perſons who are loaden with the greateſt of humane calamities ſhould be ſtrictly tied to ceremonies & forms of things. He is patient that calls upon God, that hopes for health or Heaven, that believes God is wiſe and juſt in ſending him afflictions, that confeſſes his ſins, and accuſes himſelf, and juſtifies God, that expects God will turn this into good, that is civil to his Phyſicians and his ſervants, that converſes with the guides of Souls, the miniſters of Religion, and in all things ſubmits to God's will,

will, and would uſe no indirect means for his recovery, but had rather be ſick and die, than enter at all into God's diſpleaſure.

SECT. IV.

Remedies againſt Impatience, by way of Conſideration.

AS it happens concerning Death, ſo it is in Sickneſs which is Death's handmaid. It hath the fate to ſuffer calumny and reproach, and hath a name worſe than its nature.

1. For there is no ſickneſs ſo great but Children endure it, and have natural ſtrengths to bear them out quite through the calamity, what period ſoever Nature hath allotted it. Indeed they make no reflexions upon their ſufferings, and complain of ſickneſs with an uneaſie ſigh or a natural groan, but conſider not what the ſorrows of ſickneſs mean; and ſo bear it by a direct ſufferance, and as a pillar bears the weight of a roof. But then why cannot we bear it ſo too? For this which we call a reflexion upon or a conſidering of our ſickneſs, is nothing but a perfect inſtrument of trouble, and conſequently a temptation to Impatience. It ſerves no end of Nature; it may be avoided, and we may conſider it only as an expreſſion of God's Anger, and an emiſſary or procurator of Repentance. But all other conſidering it, except where it ſerves the purpoſes of medicine and art, is nothing but, under the colour of reaſon, and unreaſonable device to heighten the ſickneſs and increaſe the torment. But then, as children want this act of reflex perception or reaſonable ſenſe, whereby their ſickneſs becomes leſs pungent and dolorous; ſo alſo do they want the helps of Reaſon whereby they ſhould be able to ſupport it. For certain it is, Reaſon was as well given us to harden our ſpirits, and ſtiffen them in paſſions and ſad accidents, as to make us bending and

Prætulerim delirus inérſque videri,
Dum mea delectent mala me, vel denique fallant,
Quàm ſapere & ringi.
Horat. lib. 2. ep. 2.

apt for action: and if in men God hath heightned the faculties of apprehension, he hath increased the auxiliaries of reasonable strengths; that God's rod and God's staffe might go together, and the beam of God's countenance may as well refresh us with its light as scorch us with its heat. But poor Children that endure so much, have not inward supports and refreshments to bear them through it; they never heard the sayings of Old men, nor have been taught the principles of severe Philosophy, nor are assisted with the results of a long Experience, nor know they how to turn a sickness into vertue, and a Fever into a reward; nor have they any sense of favours, the remembrance of which may alleviate their brethren: and yet Nature hath in them teeth and nails enough to scratch, and fight against the sickness, and by such aids as God is pleased to give them they wade through the storm, and murmur not. And besides this, yet, although Infants have not such brisk perceptions upon the stock of Reason, they have a more tender feeling upon the accounts of Sense, and their flesh is as uneasie by their natural softness and weak shoulders, as ours by our too forward apprehensions. Therefore bear up: either you or I, or some man wiser, and many a woman weaker than us both, or the very children, have endured worse evil than this that is upon thee now.

Στῆθος δ' πλήξας κραδίην ἠνίπαπε μύθῳ,
Τέτλαθι δὴ κραδίη, καὶ κύντερον ἄλλο ποτ' ἔτλης.

Ulysses apud Hom. Od. ν'.

That sorrow is hugely tolerable which gives its smart but by instants and smallest proportions of time. No man at once feels the sickness of a week, or of a whole day; but the smart of an instant: and still every portion of a minute feels but its proper share; and the last groan ended all the sorrow of its peculiar burthen. And what minute can that be which can pretend to be intolerable? and the next minute is but the same as the last, and the pain flows like the drops of a river, or the little shreds of time: and if we do but take care of the present minute, it cannot seem a great charge or a great burthen; but that care will secure our

our duty, if we ſtill but ſecure the preſent minute.

3. If we conſider how much men can ſuffer if they liſt, and how much they do ſuffer for greater and little cauſes, and that no cauſes are greater than the proper cauſes of Patience in ſickneſs, (that is, neceſſity and Religion) we cannot without huge ſhame to our nature, to our perſons, and to our manners, complain of this tax and impoſt of Nature. This experience added ſomething to the old Philoſophy. When the *Gladiators* were expoſed naked to each others ſhort ſwords, and were to cut each others ſouls away in portions of fleſh, as if their forms had been as diviſible as the life of worms, they did not ſigh or groan, it was a ſhame to decline the blow, but according to the juſt meaſures of art. The * women that ſaw the wound ſhriek out, and he that receives it holds his peace. He did not only ſtand bravely, but would alſo fall ſo; and when he was down, ſcorn'd to ſhrink his head, when the inſolent conqueror came to lift it from his ſhoulders: and yet this man in his firſt deſign only aimed at liberty, and the reputation of a good fencer; and when he ſunk down, he ſaw he could only receive the honour of a bold man, the noiſe of which he ſhall never hear when his aſhes are crammed in his narrow Urn. And what can we complain of the weakneſs of our ſtrengths, or the preſſures of diſeaſes, when we ſee a poor ſouldier ſtand in a breach almoſt ſtarved with cold and hunger, and his cold apt to be relieved only by the heats of Anger, a Fever, or a fired musket, and his hunger ſlacked by a greater pain and a huge fear? this man ſhall ſtand in his arms and wounds, *patiens luminis atque Solis*, pale and faint, weary and watchful; and at night ſhall have a bullet pulled out of his fleſh, and ſhivers from his bones, and endure his mouth to be ſewed up from a violent rent to its own dimenſion; and all this for a man whom he never ſaw, or, if he did, was not noted by him, but one that ſhall condemn him to the gallows if he runs from all this miſery. It is ſeldom that God

* Spectatore vociferantur, ictus tacet.

Quis mediocris gladiator ingemuit? Quis vultum mutavit unquam? Quis non modò ſtetit, verùm etiam decubuit turpiter?
Tuſc. Q. lib. 2.

ſends ſuch calamities upon men as men bring upon themſelves, and ſuffer willingly. But that which is moſt conſiderable is, that any paſſion and violence upon the ſpirit of man makes him able to ſuffer huge calamities with a certain conſtancy and an unwearied Patience. *Scipio Africanus* was wont to commend that ſaying in *Xenophon*, That the ſame labours of warfare were eaſier far to a General than to a common ſouldier, becauſe he was ſupported by the huge appetites of honour, which made his hard marches nothing but ſtepping forward and reaching at a triumph. Did not the Lady of *Sabinus* for others intereſt bear twins privately and without groaning? Are not the labours and cares, the ſpare diet and the waking nights of covetous and adulterous, of ambitious and revengeful perſons, greater ſorrows and of more ſmart than a Fever, or the ſhort pains of Child-birth? What will not tender women ſuffer to hide their ſhame? And if vice and paſſion, luſt and inferiour appetites can ſupply to the tendereſt perſons ſtrengths more than enough for the ſufferance of the greateſt natural violences, can we ſuppoſe that Honeſty and Religion and the Grace of God are more nice, tender and effeminate?

4. Sickneſs is the more tolerable, becauſe it cures very many evils, and takes away the ſenſe of all the croſs fortunes which amaze the ſpirits of ſome men, and tranſport them certainly beyond all the limits of Patience. Here all loſſes and diſgraces, domeſtic cares and public evils, the apprehenſions of pity and a ſociable calamity, the fears of want and the troubles of ambition, ly down and reſt upon the ſick mans pillow. One fit of the ſtone takes away from the fancies of men all relations to the world and ſecular intereſts: at leaſt they are made dull and flat, without ſharpneſs and an edge.

And he that ſhall obſerve the infinite variety of troubles which afflict ſome buſie perſons, and almoſt all men in very buſie times, will think it not much amiſs that thoſe huge numbers were reduced to certainty, to method and an order; and there is no better *compendium* for

for this, then that they be reduced to one. And a sick man seems so unconcerned in the things of the world, that although this separation be done with violence, yet it is no otherwise than all noble contentions are, and all honours are purchased, and all vertues are acquired, and all vices mortified, and all appetites chastised, and all rewards obtained: there is infallibly to all these a difficulty and a sharpness annexed, without which there could be no proportion between a work and a reward. To this add, that sickness does not take off the sense of secular troubles and worldly cares from us, by imploying all the perceptions and apprehensions of men; by filling all faculties with sorrow, and leaving no room for the lesser instances of troubles, as little rivers are swallowed up in the Sea: but sickness is a messenger of God, sent with purposes of abstraction and separation, with a secret power and a proper efficacy to draw us off from unprofitable and useless sorrows: and this is effected partly by reason that it represents the uselesness of the things of this world, and that there is a portion of this life in which honours and things of the world cannot serve us to many purposes; partly by preparing us to death, and telling us that a man shall descend thither whence this world cannot redeem us, and where the goods of this world cannot serve us.

5. And yet after all this, sickness leaves in us appetites so strong, and apprehensions so sensible, and delights so many, and good things in so great a degree, that a healthless body and a sad disease do seldom make men weary of this world, but still they would fain find an excuse to live. The Gout, the Stone, and the Tooth-ach, the *Sciatica*, Sore eyes, and an Aking head, are evils indeed; but such, which, rather than die, most men are willing to suffer; and *Mecœnas* added also a wish, rather to be crucified than to die: and though his wish was low, timorous and base, yet we find the same desires in most men, dressed up with better circumstances. It was a cruel mercy in *Tamerlane*, who commanded all the Leprous persons to be put

Debilem facito manu, debilem pede, coxâ, lubricos quate dentes; vita dum superest, bene est
Hanc mihi, vel acutam, si das, sustineo crucem. Sen. ep. 101.

to death, as we knock ſome beaſts quickly on their head, to put them out of pain, and leſt they ſhould live miſerably: the poor men would rather have endured another Leproſie, and have more willingly taken two diſeaſes than one death. Therefore *Cæſar* wondered that the old crazed ſouldier begged leave he might kill himſelf, and asked him, *Doſt thou think then to be more alive than now thou art?* We do not die ſuddenly, but we deſcend to death by ſteps and ſlow paſſages: and therefore men (ſo long as they are ſick) are unwilling to proceed and go forward in the finiſhing that ſad imployment. Between a diſeaſe and death there are many degrees, and all thoſe are like the reſerves of evil things, the declining of every one of which is juſtly reckoned amongſt thoſe good things which alleviate the ſickneſs and make it tolerable. Never account that ſickneſs intolerable, in which thou hadſt rather remain than die: And yet if thou hadſt rather die than ſuffer it, the worſt of it that can be ſaid is this, that this ſickneſs is worſe than death; that is, it is worſe than that which is the beſt of all evils, and the end of all troubles; and then you have ſaid no great harm againſt it.

6. Remember that thou art under a ſupervening neceſſity. *Nothing is intolerable that is neceſſary:* and therefore when men are to ſuffer a ſharp inciſion, or what they are pleaſed to call *intolerable*, tie the man down to it, and he endures it. Now God hath bound this ſickneſs upon thee by the condition of Nature, (for every flower muſt wither and drop:) it is alſo bound upon thee by ſpecial providence, and with a deſign to try thee, and with purpoſes to reward and to crown thee. Theſe cords thou canſt not break, and therefore lie thou down gently, and ſuffer the hand of God to do what he pleaſe, that at leaſt thou mayeſt ſwallow an advantage, which the care and ſevere mercies of God force down thy throat.

Improbæq; Tigres indulgent patientiam flagello: Impiger & fortis virtute coactus.

7. Remember that all men have paſſed this way, the braveſt, the wiſeſt (poſ, and the beſt men have been

Cernò equidem geminâ conſtratos morte Philipposq; Theſſaliæq; rogos, & funera gentis Iberæ.

been ſubject to ſickneſs and ſad diſeaſes; and it is eſteemed a prodigy, that a man ſhould live to a long age and not be ſick: and it is recorded for a wonder concerning *Xenophilus* the Muſician, that he lived to 106. years of age in a perfect and continual health. No ſtory tells the like of a Prince, or a great or a wiſe perſon; unleſs we have a mind to believe the tales concerning *Neſtor* and the *Eubœan Sybil*, or reckon *Cyrus* of *Perſia*, or *Maſiniſſa* the *Mauritanian* to be rivals of old age, or that *Argentonius* the *Tarteſian* King did really outſtrip that age, according as his ſtory tells, reporting him to have * reigned 80. years, and to have lived 120. Old age and healthful bodies are ſeldom made the appendages to great fortunes: and under ſo great and ſo * univerſal precedents, ſo common fate of men, he that will not ſuffer his portion deſerves to be ſomething elſe than a man, but nothing that is better.

Rara eſt in nobilitate ſenectus.

* Cicero de Senect.

* Ferre quam ſortem partiuntur omnes, Nemo recuſat.

8. We find in ſtory that many Gentiles, who walked by no light but that of Reaſon, Opinion, and humane examples, did bear their ſickneſs nobly, and with great contempt of pain, and with huge intereſts of vertue. When *Pompey* came from *Syria*, and called at *Rhodes*, to ſee *Poſidonius* the Philoſopher, he found him hugely afflicted with the Gout, and expreſſed his ſorrow that he could not hear his Lectures, from which by this pain he muſt needs be hindred. *Poſidonius* told him, *But you may hear me for all this*: and he diſcourſed excellently in the midſt of his tortures, even then *when the torches were put to his feet*, That *nothing was good but what was honeſt*; and therefore *nothing could be an evil if it were not criminal*; and ſummed up his Lectures with this ſaying, *O pain, in vain doſt thou attempt me; for I will never confeſs thee to be an evil as long as I can honeſtly bear thee.* And when *Pompey* himſelf was deſperately ſick at *Naples*, the *Neopolitans* wore Crowns and triumphed, and the men of *Puteoli* came to congratulate his ſickneſs, not becauſe they loved him not, but becauſe it was the cuſtom of their Countrey to have better opinions of ſickneſs than we have. The boys of

Tuſc l 2. Cùm faces doloris admoverentur.

Sparta

Sparta would at their Altars endure whipping till their very intrails ſaw the light through their torn fleſh, and ſome of them to death, without crying or complaint. *Cæſar* would drink his portions of Rhubarb rudely mixt, and unfitly allayed, with little ſippings, and taken the horrour of the medicine, ſpreading the loathſomneſs of his Phyſick ſo, that all the parts of his tongue and palate might have an entire ſhare: And when *C. Marius* ſuffered the veins of his leg to be cut out for the curing his Gout, and yet ſhrunk not, he declared not only the rudeneſs of their phyſick, but the ſtrength of a mans ſpirit, if it be contracted and united by the aids of Reaſon or Religion, by reſolution or any accidental harſhneſs, againſt a violent diſeaſe.

9. All impatience, howſoever expreſſed, is perfectly uſeleſs to all purpoſes of eaſe, but hugely effective to the multiplying the trouble; and the Impatience and vexation is another, but the ſharper diſeaſe of the two; it does miſchief *by it ſelf*, and miſchief *by the diſeaſe*. For *men grieve themſelves as much as they pleaſe*; and when by Impatience they put themſelves into the retinue of ſorrows, they become ſolemn mourners. For ſo I have ſeen the rays of the Sun or Moon daſh upon a brazen veſſel, whoſe lips kiſſed the face of thoſe waters that lodged within its boſome; but being turned back and ſent off with its ſmooth pretences or rougher waſtings, it wandred about the room, and beat upon the roof, and ſtill doubled its heat and motion. So is a ſickneſs and a ſorrow, entertained by an unquiet and a diſcontented man, turned back either with anger or with excuſes; but then the pain paſſes from the ſtomach to the liver, and from the liver to the heart, and from the heart to the head, and from feeling to conſideration, from thence to ſorrow, and at laſt ends in Impatience and uſeleſs murmur; and all the way the man was impotent and weak, but the ſickneſs was doubled, and grew imperious and tyrannical

Tantum doluerunt, quantum doloribus ſe inſeruerunt. S. Auguſt. Virgil. 8. v. 4.

Qeu rore ſeges viret,
Sic creſcunt riguis triſtia fletibus;
Urget lacryma lacrymam,
Fœcunditque ſui ſe numerat dolor.
Quem fortuna ſemel virum
Udo degenerum lumine viderit,
Illum ſæpe ferit ——

rannical over the Soul and body. *Maſurius Sabinus* tells, that the image of the Goddeſs *Angerona* was with a muffler upon her mouth placed upon the Altar of *Volupia*, to repreſent, that thoſe perſons who bear their ſickneſſes and ſorrows without murmurs ſhall certainly paſs from ſorrow to pleaſure, and the eaſe and honours of felicity; but they that with ſpite and indignation bite the burning coal, or ſhake the yoak upon their necks, gall their ſpirits, and fret the skin, and hurt nothing but themſelves.

——— Levius fit patientiâ
Quicquid corrigere eſt nefas.
Horat.

10. Remember that this ſickneſs is but for a ſhort time: If it be ſharp, it will not laſt long; if it be long, it will be eaſie and very tolerable. And although S. *Eadſine* Archbiſhop of *Canterbury* had twelve years of ſickneſs, yet all that while he ruled his Church prudently, gave example of many vertues, and after his death was inrolled in the Calender of Saints who had finiſhed their courſe proſperouſly. Nothing is more unreaſonable than to intangle our ſpirits in wildneſs and amazement, like a Partridge fluttering in a net, which ſhe breaks not, though ſhe breaks her wings.

SECT. V.

Remedies againſt Impatience, by way of Exerciſe.

1. THE fitteſt inſtrument of eſteeming ſickneſs eaſily tolerable is, to remember that which indeed makes it ſo; and that is, that God doth miniſter proper aids and ſupports to every of his ſervants whom he viſits with his rod. He knows our needs, he pities our ſorrows, he relieves our miſeries, he ſupports our weakneſs, he bids us ask for help, and he promiſes to give us all that, and he uſually gives us more: and indeed it is obſervable, that no ſtory tells of any godly man who, living in the fear of God, fell into a violent and unpardoned Impatience in his natural ſickneſs, if he uſed thoſe means which God and his holy Church have appointed. We ſee almoſt all men bear their laſt ſickneſs

ſickneſs *with ſorrows* indeed, but *without violent paſſions*; and unleſs they fear death violently, they ſuffer the ſickneſs with ſome indifferency: and it is a rare thing to ſee a man, who enjoys his Reaſon in his ſickneſs, to expreſs the proper ſigns of a direct and ſolemn Impatience. For when God layes a ſickneſs upon us, he ſeizes commonly on a mans ſpirits, which are the inſtruments of action and buſineſs; and when they are ſecured from being tumultuous, the ſufferance is much the eaſier: and therefore ſickneſs ſecures all that which can do the man miſchief; it makes him tame and paſſive, apt for ſufferings, and confines him to an unactive condition. To which if we adde that God then commonly produces fear, and all thoſe paſſions which naturally tend to humility and poverty of ſpirit, we ſhall ſoon perceive by what inſtruments God verifies his promiſe to us, (which is the great ſecurity for our Patience, and the eaſineſs of our condition) that *God will lay no more upon us than he will make us able to bear, but together with the affliction he will find a way to eſcape.* Nay, if any thing can be more than this, we have two or three promiſes in which we may ſafely lodge our ſelves, and roll from off our thorns, and find eaſe and reſt: God hath promiſed *to be with us in our trouble*, and *to be with us in our prayers*, and *to be with us in our hope* and *confidence*.

1 Cor. 10. 13.

Pſal. 9. 9. Matth. 7. 7. Jam. 5. 13. Pſal. 31. 19. 24. Pſal. 34. 22.

2. Prevent the violence and trouble of thy ſpirit by an act of thankſgiving; for which in the worſt of ſickneſſes thou canſt not want cauſe, eſpecially if thou remembreſt that this pain is not an eternal pain. *Bleſs God for that:* But take heed alſo leſt you ſo order your affairs, that you paſs from hence to an eternal ſorrow. If that be hard, this will be intollerable. But as for the preſent evil, a few daies will end it.

3. Remember that thou art a man, and a Chriſtian: as the *Covenant of Nature* hath made it *neceſſary*, ſo *the Covenant of Grace* hath made it to be *choſen* by thee, to be a ſuffering perſon: either you muſt renounce your Religion, or ſubmit to the impoſitions of God, and thy portion of ſufferings. So that here we ſee

our

our advantages, and let us uſe them accordingly, The barbarous and warlike Nations of old could fight well and willingly, but could not bear ſickneſs manfully. The *Greeks* were cowardly in their fights, as moſt wiſe men are; but becauſe they were learned and well taught, they bore their ſickneſs with Patience and ſeverity. The *Cimbrians* and *Celtiberians* rejoyce in battel like Giants, but in their diſeaſes they weep like Women. Theſe according to their inſtitution and deſigns had unequal courages, and accidental fortitude. But ſince our Religion hath made *a covenant of Sufferings*, and the great buſineſs of our lives is *Sufferings*, and moſt of the vertues of a Chriſtian are *paſſive graces*, and all the promiſes of the Goſpel are paſſed upon us through *Chriſt's Croſs*, we have a neceſſity upon us to have an equal courage in all the variety of our ſufferings, for without an univerſal fortitude we can do nothing of our duty.

4. Reſolve to do as much as you can: for certain it is, we can ſuffer very much, if we liſt; and many men have afflicted themſelves unreaſonably by not being skilful to conſider how much their ſtrength and eſtate could permit; and our fleſh is nice and imperious, crafty to perſwade Reaſon that ſhe hath more neceſſities than indeed belong to her, and that ſhe demands nothing ſuperfluous. Suffer as much in obedience to God as you can ſuffer for neceſſity or paſſion, fear or deſire. And if you can for one thing, you can for another, and there is nothing wanting but the mind. Never ſay, *I can do no more, I cannot endure this*: For God would not have ſent it, if he had not known thee ſtrong enough to abide it; only he that knows thee well already, would alſo take this occaſion to make thee to know thy ſelf: But it will be fit that you pray to God to give you a diſcerning ſpirit, that you may rightly diſtinguiſh *juſt neceſſity* from the *flattery* and fondneſſes of fleſh and bloud.

3. Propound to your eyes and heart the example of the holy *Jeſus* upon the Croſs; he endured more for thee than thou canſt either for thy ſelf or him: and remember

remember that if we be put to suffer, and do suffer *in a good cause*, or *in a good manner*, so that in any sense your sufferings be conformable to his sufferings, or can be capable of being united to his, we shall reign together with him. *The high way of the Cross* which the King of sufferings hath troden before us is the way to *ease*, to a *kingdom*, and to *felicity*.

6. The very suffering is a title to an excellent inheritance: for *God chastens every son whom he receives*, and if we be not chastised, *we are bastards, and not sons*. And be confident, that although God *often* sends pardon without correction, yet he *never* sends correction without pardon, unless it be thy fault: and therefore take every or any affliction as an earnest peny of thy pardon; and upon condition there may be peace with God, let any thing be welcome that he can send as its instrument or condition. Suffer therefore God to chuse his own circumstances of adopting thee, and be content to be under discipline, when the reward of that is *to become the son of God*: and by such inflictions he hews and breaks thy body, first dressing it to funeral, and then preparing it for immortality. And if this be the effect or the design of God's love to thee, let it be occasion of thy love to him: and remember that the truth of love is hardly known but by somwhat that puts us to pain.

7. Use this as a punishment for thy sins; and so God intends it most commonly; that is certain: if therefore thou submittest to it, thou approvest of the Divine judgment: and no man can have cause to complain of any thing but himself, if either he believes God to be just, or himself to be a sinner; if he either thinks he hath deserved Hell, or that this little may be a means to prevent the greater, and bring him to Heaven.

8. It may be that this may be the last instance and the last opportunity that ever God will give thee to exercise any vertue, to do him any service, or thy self any advantage: be carefull that thou losest not this; for to eternal ages this never shall return again.

9. Or

9. Or if thou peradventure ſhalt be reſtored to health, be careful that in the day of thy thankſgiving thou mayeſt not be aſhamed of thy ſelf, for having behaved thy ſelf poorly and weakly upon thy bed. It will be a ſenſible and excellent comfort to thee, and double upon thy ſpirit, if when thou ſhalt worſhip God for reſtoring thee, thou ſhalt alſo remember that thou didſt do him ſervice in thy ſuffering, and tell that God was hugely gracious to thee in giving thee the opportunity of a vertue at ſo eaſie a rate as a ſickneſs from which thou didſt recover.

10. Few men are ſo ſick, but they believe that they may recover; and we ſhall ſeldom ſee a man ly down with a perfect perſwaſion that it is his laſt hour; for many men have been ſicker, and yet have recovered: but whether thou doſt or no, thou haſt a vertue to exerciſe: which may be a handmaid to thy Patience. *Epaphroditus* was ſick, *ſick unto death*, and yet *God had mercy upon him*: and he hath done ſo to thouſands, to whom he found it uſeful in the great order of things, and the events of univerſal providence. If therefore thou deſireſt to recover, here is cauſe enough of hope, and hope is deſigned in the arts of God and of the Spirit to ſupport Patience. But if thou recovereſt not, yet there is ſomthing that is matter of joy naturally, and very much Spiritually, if thou belongeſt to God; and *joy* is as certain a ſupport to Patience as *hope*: and it is no ſmall cauſe of being pleaſed, when we remember that if we recover not, our ſickneſs ſhall the ſooner ſit down in reſt and joy. For recovery by death, as it is eaſier and better than the recovery by a ſickly health, ſo it is not ſo long in doing: it ſuffers not the tediouſneſs of a creeping reſtitution, nor the inconvenience of Surgeons and Phyſicians, watchfulneſs and care, keepings in and ſuffering trouble, fears of relapſe and the little reliques of a ſtorm.

11. While we hear or uſe or think of theſe remedies, part of the ſickneſs is gone away, and all of it is paſſing. And if by ſuch inſtruments we ſtand armed and ready dreſſed before-hand, we

ſhall

Nulla mihi nova nunc facies inopinâq; ſurgit : Omnia præcepi atque animo mecum ante revolvi. Virgil. lib. 6.

ſhall avoid the miſchiefs of amazements and ſurprize; while the accidents of ſickneſs are ſuch as were expected, and againſt which we ſtood in readineſs, with our ſpirits contracted, inſtructed and put upon the defenſive.

12. But our Patience will be the better ſecured, if we conſider that it is not violently tempted by the uſual arreſts of ſickneſs; for Patience is with reaſon demanded while the ſickneſs is tolerable, that is, ſo long as the evil is not too great; but if it be alſo eligible, and have in it ſome degrees of good, our Patience will have in it the leſs difficulty and the greater neceſſity. This therefore will be a new ſtock of conſideration: *Sickneſs is in many degrees eligible to many men, and to many purpoſes.*

SECT. VI.

Advantages of Sickneſs.

1. I Conſider one of the great felicities of Heaven conſiſts in an immunity from ſin: then we ſhall love God without mixtures of malice, then we ſhall enjoy without envy; then we ſhall ſee fuller veſſels running over with glory, and crowned with bigger circles; and this we ſhall behold without ſpilling from our eyes (thoſe veſſels of joy and grief) any ſign of anger, trouble or a repining ſpirit: our Paſſions ſhall be pure, our Charity without fear, our deſire without luſt, our poſſeſſions all our own; and all in the inheritance of *Jeſus*, in the richeſt ſoil of God's eternal kingdom. Now half of this reaſon which makes Heaven ſo happy by being innocent, is alſo in the ſtate of ſickneſs, making the ſorrows of old age ſmooth, and the groans of a ſick heart apt to be joyned to the muſick of Angels: and though they ſound harſh to our untuned ears and diſcompoſed Organs; yet thoſe accents muſt needs be in themſelves excellent which God loves to hear, and eſteems them as *prayers*, and *arguments of pity*, inſtruments

ments of mercy and grace, and preparatives to glory.

In ſickneſs the Soul begins to dreſs her ſelf for Immortality. And firſt, *ſhe unties the ſtrings of Vanity that made her upper garment cleave to the world and ſit uneaſie*: Firſt *ſhe puts off the light and phantaſtic ſummer-robe of Luſt and wanton Appetite:* and as ſoon as that *Ceſtus*, that laſcivious girdle is thrown away, then the *reins chaſten us and give us warning in the night*; then that which called us formerly to ſerve *the manlineſs of the body*, and *the childiſhneſs of the Soul*, keeps us waking, to divide the hours with the intervals of Prayer, and to number the minutes with our penitential groans; then the fleſh ſits uneaſily and dwells in ſorrow; and then the Spirit feels it ſelf at eaſe, freed from the petulant ſolicitations of thoſe Paſſions which in health were as buſie and as reſtleſs as atoms in the Sun, always dancing, and always buſie, and never ſitting down, till a ſad night of grief and uneaſineſs draws the veil, and lets them die alone in ſecret diſhonour.

2. Next to this, *the Soul by the help of ſickneſs knocks off the fetters of Pride and vainer complacencies.* Then ſhe draws the curtains, and ſtops the light from coming in, and takes the pictures down, thoſe phantaſtic images of ſelf-love, and gay remembrances of vain opinion, and popular noiſes. Then the Spirit ſtoops into the ſobrieties of humble thoughts, and feels corruption chiding the forwardneſs of fancy, and allaying the vapours of conceit and factious opinions. For humility is the Soul's grave, into which ſhe enters, not to die, but to meditate and interr ſome of its troubleſome appendages. There ſhe ſees the duſt, and feels the diſhonours of the body, and reads the Regiſter of all its ſad adherences; and then ſhe lays by all her vain reflexions, beating upon her Cryſtal and pure mirrour from the fancies of ſtrength and beauty, and little decayed prettineſſes of the body. And when in ſickneſs we forget all our knotty diſcourſes of Philoſophy, and a Syllogiſm makes our

Nunc feſtinatos nimiùm ſibi ſentit honores,
Actáque lauriferæ damnat Syllana juventæ.
Lucan. lib. 8.

head ake, and we feel our many and loud talkings ſerved no laſting end of the Soul, no purpoſe that now we muſt abide by, and that the body is like to deſcend to the land where all things are forgotten; then ſhe laies aſide all her remembrances of applauſes, all her ignorant confidences, and cares only to *know Chriſt Jeſus and him crucified*, to know him plainly, and with much heartineſs and ſimplicity. And I cannot think this to be a contemptible advantage. For ever ſince Man tempted hemſelf by his impatient deſires of knowing, and being as God, Man thinks it the fineſt thing in the world to know much, and therefore is hugely apt to eſteem himſelf better than his brethren, if he knows ſome little impertinences, and them imperfectly, and that with infinite uncertainty: But God hath been pleaſed with a rare art to prevent the inconveniences apt to ariſe by his paſſionate longing after Knowledge; even by giving to every man a ſufficient opinion of his own underſtanding: and who is there in the world that thinks himſelf to be a fool, or indeed not fit to govern his brother? There are but few men but they think they are wiſe enough, and every man believes his own opinion the ſoundeſt; and if it were otherwiſe, men would burſt themſelves with envy, or elſe become irrecoverable ſlaves to the talking and diſputing man. But when God intended this permiſſion to be an antidote of envy, and a ſatisfaction and allay to the troubleſom appetites of knowing, and made that this univerſal opinion, by making men in ſome proportions equal, ſhould be a keeper out or a great reſtraint to ſlavery and tiranny reſpectively; Man (for ſo he uſes to doe) had turned this into bitterneſs: for when Nature had made ſo juſt a diſtribution of underſtanding, that every man might think he had enough, he is not content with that, but will think he hath more than his brother: and whereas it might be well imployed in reſtraining ſlavery, he hath uſed it to break off the bands of all obedience, and it ends in pride and ſchiſms, in hereſies and tyrannies; and it being a ſpiritual evil, it grows upon the Soul with old age and flattery, with health

health and the ſupports of a proſperous fortune. Now beſides the direct operations of the Spirit, and a powerful grace, there is in nature left to us no remedy for this evil, but a ſharp ſickneſs, or an equal ſorrow, and allay of fortune: and then we are humble enough to ask counſel of a deſpiſed Prieſt, and to think that even a common ſentence from the mouth of an appointed comforter ſtreams forth more refreſhment than all our own wiſer and more reputed diſcourſes: then our underſtandings and our bodies, peeping through their own breaches, ſee their ſhame and their diſhonour, their dangerous follies and their huge deceptions, and they go into the clefts of the rock, and every little hand may cover them.

—— Ubi jam validis quaſſatum eſt viribus ævi
Corpus, & obtuſis ceciderunt viribus artus,
Claudicat ingenium, delirat linguáque menſque.
Lucr. l. 3.

3. Next to theſe, *As the Soul is ſtill undreſſing, ſhe takes off the roughneſs of her great and little Angers and Animoſities,* and receives the oil of mercies and ſmooth forgiveneſs, fair interpretations and gentle anſwers, deſigns of reconcilement and Chriſtian atonement in their places. For ſo did the wraſtlers in *Olympus*, they ſtripped themſelves of all their garments, and then anointed their naked bodies with oil, ſmooth and vigorous; with contracted nerves and enlarged voice they contended vehemently, till they obtained their victory, or their eaſe; and a crown of Olive, or a huge pity, was the reward of their fierce contentions. Some wiſe men have ſaid, that Anger ſticks to a mans nature as inſeparably as other vices do to the manners of fools, and that Anger is never quite cured: But God, that hath found out remedies for all diſeaſes, hath ſo ordered the circumſtances of man, that, in the worſer ſort of men, Anger and great indignation conſume and ſhrivel into little peeviſhneſſes and uneaſie accents of ſickneſs, and ſpend themſelves in trifling inſtances; and in the better and more ſanctified, it goes off in prayers, and alms, and ſolemn reconcilement. And however the temptations

—— Quatenus excidit penitus vitium iræ,
Cætera item nequeunt ſtultis hærentia ——
Hor. lib. 1. ſat. 3.

of this ſtate, ſuch I mean which are proper to it, are little and inconſiderable; the man is apt to chide a ſervant too bitterly, and to be diſcontented with his Nurſe, or not ſatisfied with his Phyſician, and he reſts uneaſily, and (poor man!) nothing can pleaſe him: and indeed theſe little undecencies muſt be cured and ſtopped, leſt they run into an inconvenience. But ſickneſs is in this particular a little image of the ſtate of bleſſed ſouls, or of *Adam*'s early morning in Paradiſe, free from the troubles of Luſt, and violencies of Anger, and the intricacies of Ambition, or the reſtleſneſs of Covetouſneſs. For though a man may carry all theſe along with him into his ſickneſs, yet there he will not find them; and in deſpight of all his own malice, his Soul ſhall find ſome reſt from labouring in the galleys, and baſer captivity of ſin: and if we value thoſe moments of being in the love of God and in the kingdom of Grace, which certainly are the beginnings of felicity, we may alſo remember that the not ſinning actually is one ſtep of innocence; and therefore that ſtate is not intollerable, which by a ſenſible trouble makes it in moſt inſtances impoſſible to commit thoſe great ſins which make Death, Hell, and horrid Damnations. And then let us but adde this to it, that God ſends ſickneſſes, but he never cauſes ſin; that God is angry with a ſinning perſon, but never with a man for being ſick; that ſin cauſes God to hate us, and ſickneſs cauſes him to pity us; that all wiſe men in the world chuſe trouble rather than diſhonor, affliction rather than baſeneſs; and that ſickneſs ſtops the torrent of ſin, and interrupts its violence, and even to the worſt men makes it to retreat many degrees. We may reckon Sickneſs amongſt good things, as we reckon Rhubarb, and Alloes, and childbirth, and labour, and obedience, and diſcipline: Theſe are unpleaſant, and yet ſafe; they are troubles in order to bleſſings, or they are ſecurities from danger, or the hard choices of a leſs and a more tolerable evil.

4. Sickneſs is in ſome ſenſe eligible, becauſe it is the opportunity and the proper ſcene of exerciſing

*ſome

* ſome vertues: It is that agony in which men are tried for a crown. And if we remember what glorious things are ſpoken of *the grace of Faith*, that it is the life of juſt men, the reſtitution of *the dead in treſpaſſes and ſins*, the juſtification of a ſinner, the ſupport of the weak, the confidence of the ſtrong, the magazine of promiſes, and the title to very glorious rewards; we may eaſily imagine that it muſt have in it a work and a difficulty in ſome proportion anſwerable to ſo great effects. But when we are bidden to believe ſtrange propoſitions, we are put upon it when we cannot judge, and thoſe propoſitions have poſſeſſed our diſcerning faculties, and have made a party there, and are become domeſtic before they come to be diſputed; and then the articles of Faith are ſo few, and are made ſo credible, and in their event and in their object are ſo uſeful and gaining upon the affections, that he were a prodigy of man, and would be ſo eſteemed, that ſhould in all our preſent circumſtances disbelieve any point of Faith: and all is well as long as the Sun ſhines, and the fair breath of Heaven gently wafts us to our own purpoſes. But if you will try the excellency, and feel the work of Faith, place the man in a Perſecution, let him ride in a ſtorm, let his bones be broken with ſorrow, and his eye-lids looſened with ſickneſs, let his bread be dipped in tears, and all the daughters of Muſick be brought low; let God commence a quarrel againſt him, and be bitter in the accents of his anger or his diſcipline; then God tries your Faith. Can you then truſt his goodneſs; and believe him to be a Father, when you groan under his rod? Can you rely upon all the ſtrange propoſitions of Scripture, and be content to periſh if they be not true? Can you receive comfort in the diſcourſes of Death and Heaven, of Immortality and the Reſurrection, of the death of Chriſt and conforming to his ſufferings? Truth is, there are but two great periods in which Faith demonſtrates it ſelf to be a powerful and mighty Grace: and they are *perſecution* and *the approaches of death*, for *the paſſive part*:

* Nolo quod cupio ſtatim tenere,
Nec victoria mi placet parata.
Petron.

and *a temptation*; for *the active*. In the days of pleasure and the night of pain. Faith is to fight her *agonisticon*, to contend for mastery: and Faith overcomes all alluring and fond temptations to sin, and faith overcomes all our weaknesses and faintings in our troubles. By the faith of the promises we learn to despise the world, chusing those objects which Faith discovers; and by expectation of the same promises we are comforted in all our sorrows, and enabled to look through and see beyond the cloud: but the vigour of it is pressed and called forth, when all our fine discourses come to be reduced to practice. For in our health and clearer days it is easie to talk of putting trust in God; we readily trust him for life when we are in health, for provisions when we have fair revenues, and for deliverance when we are newly escaped: but let us come to sit upon the margent of our grave, and let a Tyrant lean hard upon our fortunes, and dwell upon our wrong, let the storm arise, and the keels toss till the cordage crack, or that all our hopes bulge under us, and descend into the hollowness of sad misfortunes: then can you believe, when you neither hear, nor see, nor feel any thing but objections? This is the proper work of sickness: Faith is then brought into the theatre, and so exercised, that if it abides but to the end of the contention, we may see the work of Faith which God will hugely crown. The same I say of *Hope*, and of *Charity*, or *the love of God*, and of *Patience*, which is a grace produced from the mixtures of all these: they are *vertues which are greedy of danger*. And no man was ever honoured by any wise or discerning person for dining upon *Persian* Carpets, nor rewarded with a crown for being at ease. It was the Fire that did honour to *Mutius Scævola*, Poverty made *Fabritius* famous, *Rutilius* was made excellent by Banishment, *Regulus* by Torments, *Socrates* by Prison, *Cato* by his Death: and God

Mors ipsa beatior inde est,
Quod per cruciamina lethi
Via penditur ardua justis,
Et ad astra doloribus itur.
Prud. hymn. in Exeq. defunct.

Virtutes avidæ periculi monstrant quàm non pœniteat tanto pretio æstimâsse virtutem. Senec.

Non enim hilaritate, nec lasciviâ, nec risu, aut joco comite levitatis, sed sæpe etiam tristes firmitate & constantiâ sunt beati.
Cic. de Fin. l. 22.

God hath crowned the memory of *Job* with a wreath of glory, because he sate upon his dunghill wisely and temperately; and his potsheard and his groans, mingled with praises and justifications of God, pleased him like an Anthem sung by Angels in the morning of the Resurrection. God could not chuse but be pleased with the delicious accents of Martyrs, when in their tortures they cried out nothing but [*Holy Jesus*] and [*Blessed be God;*] and they also themselves, who with a hearty designation to the Divine pleasure can delight in God's severe dispensation, will have the transportations of Cherubims when they enter into the joys of God. If God be delicious to his servants when he smites them, he will be nothing but ravishments and ecstases to their spirits when he refreshes them with the overflowings of joy in the day of recompences. *No man is more miserable than he that hath no adversity; that man is not tried* whether he be good or bad: and God never crowns those vertues which are only *faculties* and *dispositions*: but *every act* of vertue is an ingredient into reward. And we see many children fairly planted, whose parts of nature were never dressed by art, nor called from the furrows of their first possibilities by discipline and institution, and they dwell for ever in ignorance, and converse with beasts; and yet if they had been dressed and exercised, might have stood at the chairs of Princes, or spoken parables amongst the Rulers of cities. Our vertues are but in the seed when the Grace of God comes upon us first: but this Grace must be thrown into broken furrows, and must *twice feel the cold and twice feel the heat,* and be softned with storms and showrs, and then it will arise into fruitfulness and harvests. And what is there in the world to distinguish vertues from dishonors, or the valour of *Cæsar* from the softness of the *Egyptian* Eunuchs, or that can make any thing rewardable, but the labour and the danger, the pain and the difficulty? Vertue could not be any

Nihil infelicius eo cui nihil unquam contigit adversi. Non licuit illi se experiri.
Seneca.

——— ——— Illa seges votis respondet avari
Agricolæ, bis quæ solem, bis frigora sensit.
Virg. Georg. 1.

thing but ſenſuality, if it were the entertainment of our ſenſes and fond deſires; and *Apicius* had been the nobleſt of all the *Romans*, if feeding a great appetite and deſpiſing the ſeverities of temperance had been the work and proper imployment of a wiſe man. But otherwiſe do Fathers, and otherwiſe do Mothers handle their children. Theſe ſoften them with kiſſes and imperfect noiſes, with the pap and breaſt-milk of ſoft endearments, they reſcue them from Tutors, and ſnatch them from diſcipline, they deſire to keep them fat and warm, and their feet dry, and their bellies full; and then the children govern, and cry, and prove fools and troubleſome, ſo long as the feminine republic does endure. But Fathers, becauſe they deſign to have their children wiſe and valiant, apt for counſel or for arms, ſend them to ſevere governments, and tie them to ſtudy, to hard labour, & afflictive contingencies. They rejoyce when the bold boy ſtrikes a ſion with his hunting ſpear, and ſhrinks not when the beaſt comes to affright his early courage. Softneſs is for ſlaves and beaſts, for minſtrels and uſeleſs perſons, for ſuch who cannot aſcend higher than the ſtate of a fair ox, or a ſervant entertained for vainer offices: But the man that deſigns his ſon for noble employments, to honours and to triumphs, to Conſular dignities and preſidences of Councels, loves to ſee him pale with ſtudy, or panting with labour, hardned with ſufferance, or eminent by dangers. And ſo God dreſſes us for Heaven. He loves to ſee us ſtrugling with a diſeaſe, and reſiſting the Devil, and conteſting againſt the weakneſſes of Nature, and *againſt hope* to *believe in hope*, reſigning our ſelves to God's will, praying him to chuſe for us, and dying in all things but *faith* and *its bleſſed conſequents*; *ut ad officium cum periculo ſimus prompti*; and the *danger* and the *reſiſtance* ſhall endear the office. For ſo have I known the boiſtrous North-

Languent per inertiam ſeginata, nec labore tantùm, ſed mole & ipſo ſui onere deficiunt. Seneca.

Callum per injurias ducunt; Ut ſit luminis atque aquæ cœleſtis patiens latus.

Modeſtiâ filiorum delectantur; vernularum licentiâ & canum, non puerorum.

Ventus eò amittit vires, niſi robore denſæ Occurrunt ſylvæ, ſpatio diffuſus inani. Lucan.

North-wind paſs through the yielding air, which opened its boſom, and appeaſed its violence by entertaining it with eaſie compliance in all the regions of its reception: But when the ſame breath of heaven hath been checked with the ſtiffneſs of a Tower, or the united ſtrength of a wood, it grew mighty, and dwelt there, and made the higheſt branches ſtoop, & make a ſmooth path for it on the top of all its glories. So is ſickneſs, and ſo is the Grace of God: When ſickneſs hath made the difficultie, then God's Grace hath made a triumph, and by doubling its power hath created new proportions of a rewaad; and then ſhews its biggeſt glory when it hath the greateſt difficulty to maſter, the greateſt weakneſſes to ſupport, the moſt buſie temptations to conteſt with: for ſo God loves that *his ſtrength ſhould be ſeen in our weakneſs* and our danger, Happy is that ſtate of life in which our ſervices to God are the deareſt and the moſt expenſive.

Marcet ſine adverſario virtus.

Lætius eſt quoties magno tibi conſtat honeſtum.

5. Sickneſs hath ſome degrees of eligibility, at leaſt by an after-choice; becauſe to all perſons which are within the poſſibilities and ſtate of pardon it becomes a great inſtrument of pardon of ſins. For as God ſeldom rewards here and hereafter too: ſo it is not very often that he puniſhes in both ſtates. In great and final ſins he doth ſo; but we find it expreſſed only in the caſe of the ſin againſt the Holy Ghoſt, *which ſhall never be forgiven in this world, nor in the world to come*, that is, , it ſhall be puniſhed in both worlds, and the infelicities of this world ſhall but uſher in the intollerable calamities of the next. But this is in a caſe of extremity, and in ſins of an unpardonable malice: In thoſe leſſer ſtages of death which are deviations from the rule, and not a deſtruction and perfect antinomy to the whole inſtitution, God very often ſmites with his rod of ſickneſs, that he may not for ever be ſlaying the Soul with eternal death. *I will viſit their offences with the rod, and their ſin with ſcourges: Nevertheleſs my loving kindneſs will I not utterly take from him, nor ſuffer my truth to fail.* And there is in the New Teſtament *a delivering over to Satan*, and a con-

Pſal. 89. 32, 33.

1 Cor. 5. 5.

1 Tim. 1. 20.

a conſequent *buffetting*, for the mortification of the fleſh indeed, but *that the Soul may be ſaved in the day of the Lord.* And to ſome perſons the utmoſt proceſs of God's anger reaches but to a ſharp ſickneſs, or at moſt but to a temporal death; and then the *little momentany anger* is ſpent, and expires in reſt and a quiet grave. *Origen*, S. *Auguſtine* and *Caſſian* ſay concerning *Ananias* and *Sapphira*, that they were ſlain with a ſudden death, that by ſuch a judgment their ſin might be puniſhed, and their guilt expiated, and their perſons reſerved for mercy in the day of Judgment. And God cuts off many of his children from the land of the living; and yet when they are numbred amongſt the dead, he finds them in the book of Life, written amongſt thoſe that ſhall live to him for ever. And thus it happened to many new Chriſtians in the Church of *Corinth*, for their little undecencies and diſorders in the circumſtances of receiving the holy Sacrament. S. *Paul* ſays [that *many amongſt them were ſick, many were weak, and ſome were fallen aſleep.*] He expreſſes the Divine anger againſt thoſe perſons in no lowder accents; which is according to the ſtyle of the New Teſtament, where all the great tranſactions of duty and reproof are generally made upon the ſtock of *Heaven*, and *Hell* is plainly a *reſerve*, and a *period* ſet to the declaration of God's wrath. For God knows that the torments of Hell are ſo horrid, ſo inſupportable a calamity, that he is not eaſie and apt to caſt thoſe ſouls which he hath taken ſo much care, and hath been at ſo much expence to ſave, into the eternal never dying flames of Hell, lightly, for ſmaller ſins, or after a fairly-begun repentance, and in the midſt of holy deſires to finiſh it; But God takes ſuch penalties and exacts ſuch fines of us, which we may pay *ſalvo contenemento*, ſaving the main ſtake of all, even our *precious ſouls*. And therefore S. *Auguſtine* prayed to God in his penitential ſorrows, *Here, O Lord, burn and cut my fleſh, that thou mayeſt ſpare me for ever.*

Digni erant in hoc ſeculo recipere peccatum ſuum, ut mundiores exeant ab hac vita, mundati caſtigatione ſibi illata per mortem communem, quoniam credentes erant in Chriſtum.
Origen, S. Aug. l. 3. c. 1. contr. Parmen. & Caſſian. collat. 6. c. 11.

1 Cor. 11. 30

ever. For ſo ſaid our bleſſed Saviour, *Every ſacrifice muſt be ſeaſoned with ſalt, and every ſacrifice muſt be burnt with fire*: that is, we muſt abide in the ſtate of Grace, and if we have committed ſins, we muſt expect to be put into the ſtate of affliction; and yet the ſacrifice will ſend up a right and untroubled cloud, and a ſweet ſmell to joyn with the incenſe of the Altar, where the eternal Prieſt offers a never-ceaſing ſacrifice. And now I have ſaid a thing againſt which there can be no exceptions, and of which no juſt reaſon can make abatement. For when ſickneſs which is the condition of our nature, is called for with purpoſes of redemption; when we are ſent to death to ſecure eternal life; when God ſtrikes us that he may ſpare us, it ſhews that we have done things which he eſſentially hates, and therefore we muſt be ſmitten with the rod of God: but *in the midſt of judgment God remembers mercy*, and makes the rod to be medicinal, and, like the rod of God in the hand of *Aaron*, to ſhoot forth buds and leaves and Almonds, hopes and mercies and eternal recompences in the day of Reſtitution. This is ſo great a good to us, if it be well conducted in all the chanels of its intention and deſign, that if we had put off the objections of the fleſh, with abſtractions, contempts and ſeperations, ſo as we ought to doe, it were as earneſtly to be praied for as any gay bleſſing that crowns our cups with joy, and our heads with garlands and forgetfulneſs. But this was it which I ſaid, that this may, nay that it ought to be choſen, at leaſt by an *after-election*: for ſo ſaid S. *Paul*, *If we judge our ſelves, we ſhall not be condemned of the Lord*: that is, if we judge our ſelves worthy of the ſickneſs, if we acknowledge and confeſs God's juſtice in ſmiting us, if we take the rod of God in our own hands, and are willing to imprint it in the fleſh, *we are workers together with God* in the infliction; and then the ſickneſs, beginning and being managed in the vertue of Repentance, and Patience, and Reſignation, and Charity, will end in Peace, and Pardon, and Juſtification, and Conſignation to glory. That I have ſpoken truth, I have

have brought God's Spirit speaking in Scripture for a witness. But if this be true, there are not many states of life that have advantages which can out-weigh this great instrument of security to our final condition.

Deut. 34. 5. *Moses died at the mouth of the Lord*, said the story; *he died with the kisses of the Lord's mouth*, (so the *Chaldee* Paraphrase:) it was the greatest act of kindness that God did to his servant *Moses*; *he kissed him, and he died.* But I have some things to observe for the better finishing this consideration.

1. All these advantages and lessenings of evils in the state of sickness are only upon the stock of Vertue and Religion. There is nothing can make sickness in any sense eligible, or in many senses tolerable, but only the grace of God: that only turns sickness into easiness and felicity, which also turns it into vertue. For whosoever goes about to comfort a vicious person when he lies sick upon his bed, can only discourse of the necessities of nature, of the unavoidableness of the suffering, of the accidental vexations and increase of torments by Impatience, of the fellowship of all the sons of *Adam*, and such other little considerations; which indeed, if sadly reflected upon, and found to stand alone, teach him nothing but the degree of his calamity, and the evil of his condition, and teach him such a Patience, and minister to him such a comfort, which can only make him to observe decent gestures in his sickness, and to converse with his friends and standers by so as may do them comfort, and ease their funeral and civil complaints; but do him no true advantage. For, all that may be spoken to a Beast when he is crowned with hair-laces, and bound with fillets to the Altar, to bleed to death to appease the anger of the Deity, and to ease the burthen of his Relatives. And indeed what comfort can he receive whose sickness as it looks back is an effect of God's indignation and fierce vengeance, and if it goes forward and enters into the gates

Hæc clementia non paratur arte:
Sed nôrunt cui serviunt leones.

Si latus aut renes morbo tententur acuto,
Quære fugam morbi. Vis rectè vivere? quis non?
Si virtus hoc una potest dare, fortis omissis
Hac age deliciis ——
Horat. l. 1. ep. 6.

gates of the grave, is the beginning of a sorrow that shall never have an ending? But when the sickness is a messenger sent from a chastising Father; when it first turns into degrees of innocence, and then into vertues, and thence into pardon; this is no Misery, but such a method of the Divine Oeconomy and dispensation, as resolves to bring us to Heaven without any new impositions, but merely upon the stock and charges of Nature.

2. Let it be observed, that these advantages which spring from sicknesses are not in all instances of vertue, nor to all persons, Sickness is the proper sense of Patience and resignation, for all the passive Graces of a Christian, for Faith and Hope, and for some single acts of the Love of God. But *sickness is not a fit station for a penitent*; And it can serve the ends of the grace of *Repentance* but *accidentally*. Sickness may * begin a Repentance, if God continues life, and if we co-operate with the Divine grace; or sickness may help to alleviate the wrath of God, and to facilitate the pardon, if all the other parts of this duty be performed in our healthfull state; so that it may serve at the entrance in, or at the going out. But sickness at no hand is a good stage to represent all the substantial parts of this duty. 1. It invites to it; 2. It makes it appear necessary; 3. It takes off the fancies of vanity; 4. It attempers the spirit; 5. It cures Hypocrisie; 6. It tames the fumes of Pride; 7. It is the school of Patience; 8. And by taking us from off the brisker relishes of the world, it makes us with more gust to tast the things of the Spirit: and all this, only when God sits the circumstances of the sickness so as to consist with acts of reason, consideration, choice, and a present and reflecting mind; which then God sends when he means that the sickness of the body should be the cure of the Soul, But let no man so rely upon it as by design, to trust the beginning, the progress, and the consummation of our piety to such an estate which for ever leaves it unperfect; and though to some persons it adds degrees, and ministers opportunities; and exercises single acts with great advantage, *in passive graces*; yet it is never

* Nec tamen putaverant ad rem pertinere, ubi inciperent quod placuerat ut fieret.

never an intire or ſufficient inſtrument for the change of our condition from the ſtate of death *to the liberty* and life *of the ſons of God.*

3. It were good if we would tranſact the affairs of our Souls with nobleneſs and ingenuity, and that we would by an early and forward Religion prevent the neceſſary arts of the Divine providence. It is true that God cures ſome by inciſion, by fire and torments; but theſe are ever the more obſtinate and more unrelenting natures. God's providence is not ſo afflictive and full of trouble, as that it hath placed ſickneſs and infirmity amongſt things ſimply neceſſary; and in moſt perſons it is but a ſickly and an effeminate vertue which is imprinted upon our ſpirits with fears, and the ſorrows of a Fever, or a peeviſh Conſumption. It is but a miſerable remedy to be beholden to a ſickneſs for our health: and though it be better to ſuffer the loſs of a finger than that the arm and the whole body ſhould putrefie; yet even then alſo it is a trouble and an evil to loſe a finger. He that mends with ſickneſs pares the nails of the beaſt when they have already torn off part of the fleſh: But he that would have a ſickneſs become a clear and an entire bleſſing, a thing indeed to be reckoned among the good things of God, and the evil things of the world, muſt lead an holy life, and judg himſelf with an early ſentence, and ſo order the affairs of his Soul, that in the uſual method of God's ſaving us there may be nothing left to be done, but that ſuch vertues ſhould be exerciſed which God intends to crown: and then, as when the *Athenians* upon a day of battell with longing and uncertain ſouls ſitting in their Common-Hall, expecting what would be the ſentence of the day, at laſt received a meſſenger who only had breath enough left him to ſay: [*We are Conquerours,*] and ſo died; ſo ſhall the ſick perſon, who hath *fought a good fight and kept the faith,* and only waits for his diſſolution and his ſentence, breath forth his ſpirit with the accents of a Conqueror, and his ſickneſs and his death ſhall only make the mercy and the vertue more illuſtrious.

Neque tam averſa unquam videbitur ab opere ſuo providentia, ut debilitas inter optima inventa ſit.

But for the ſickneſs it ſelf; if all the calumnies were true

true concerning it with which it is aſperſed, yet it is far to be preferred before the moſt pleaſant ſin, and before a great ſecular buſineſs and a temporal care: and ſome men wake as much in the foldings of the ſofteſt beds, as others on the croſs: and ſometimes the very weight of ſorrow and the wearineſs of a ſickneſs preſſes the ſpirit into ſlumbers and the images of reſt, when the intemperate or the luſtful perſon rolls upon his uneaſie thorns, and ſleep is departed from his eyes. Certain it is, *ſome ſickneſs is a bleſſing*. Indeed, Blindneſs were a moſt accurſed thing, if no man were ever blind but he whoſe eyes were pulled out with tortures or burning baſins: and if ſickneſs were always a teſtimony of God's anger, and a violence to a mans whole condition, then it were a huge calamity: but becauſe God ſends it to his ſervants, to his children, to little infants, to Apoſtles and Saints, with deſigns of mercy, to preſerve their innocence, to overcome temptation, to try their vertue, to fit them for rewards; it is certain that ſickneſs never is an evil but by our own faults; and if we will do our duty, we ſhall be ſure to turn it into a bleſſing. If the ſickneſs be great, it may end in death, and the greater it is, the ſooner; and if it be very little, it hath great intervals of reſt: if it be between both, we may be Maſters of it, and by ſerving the ends of Providence ſerve alſo the perfective end of humane nature, and enter into the poſſeſſion of everlaſting mercies.

Deteſtabilis erit cæcitas, ſi nemo oculos perdiderit niſi cui eruendi ſunt.

Memineris ergò maximos dolores morte finiri, parvos habere multa intervalla requietis mediocrium nos eſſe dominos. Cicero.

The ſum is this; He that is afraid of pain is afraid of his own nature; and if his fear be violent, it is a ſign his Patience is none at all; and an impatient perſon is not ready dreſſed for Heaven. None but ſuffering, humble and patient perſons can go to Heaven; and when God hath given us the whole ſtage of our life to exerciſe all the active vertues of Religion, it is neceſſary in the ſtate of vertues that ſome portion and period of our lives be aſſigned to paſſive graces; for Patience, for Chriſtian Fortitude, for Reſignation or Conformity to the Divine will. But as the violent fear of ſickneſs

neſs makes us impatient, ſo it will make our death without comfort and without Religion: and we ſhall go off from our ſtage of actions and ſufferings with an unhandſome *exit*, becauſe we were willing to receive the kindneſs of God when he expreſſed it as we liſted; but we would not ſuffer him to be kind and gracious to us in his own method, nor were willing to exerciſe and improve our vertues at the charge of a ſharp Fever, or a lingring Conſumption. *Wo be to the man that hath loſt Patience; for what will he do when the Lord ſhall viſit him?*

Eccluſ. 2. 15

SECT. VII.

The ſecond Temptation proper to the ſtate of Sickneſs, Fear of Death, with its Remedies.

THere is nothing which can make ſickneſs unſanctified, but the ſame alſo will give us cauſe to fear Death. If therefore we ſo order our affairs and ſpirits that we do not fear Death, our ſickneſs may eaſily become our advantage, and we can then receive counſel, and conſider, and do thoſe acts of vertue which are in that ſtate the proper ſervices of God; and ſuch which men in bondage and fear are not capable of doing, or of advices how they ſhould, when they come to the appointed days of mourning. And indeed if men would but place their deſign of being happy in the nobleneſs, courage, and perfect reſolutions of doing handſome things, and paſſing through our unavoidable neceſſities, in the contempt and deſpite of the things of this world, and in holy living, and the perfective deſires of our natures, the longings and purſuances after Heaven, it is certain they could not be made miſerable by chance and change, by ſickneſs and death. But we are ſo ſoftned and made effeminate with delicate thoughts, and meditations of eaſe, and brutiſh ſatisfactions, that if our death come before we have ſeiſed upon a great fortune, or enjoy the promiſes of the fortune-tellers, we eſteem our ſelves to be robbed of our goods,

goods, to be mocked, and miserable. Hence it comes that men are impatient of the thoughts of death; hence come those arts of protraction and delaying the significations of old age: thinking to deceive the world men cousen themselves, and by representing themselves youthful, they certainly continue their vanity, till *Proserpina* pull the peruke from their heads. We cannot deceive God and Nature: for a cofin is a cofin, though it be covered with a pompous veil; and the minutes of our time strike on, and are counted by Angels, till the period comes which must cause the passing-bell to give warning to all the neighbours that thou art dead, and they must be so: and nothing can excuse or retard this. And if our Death could be put off a little longer, what advantage can it be in thy accounts of nature or felicity? They that 300 years agone died unwillingly, and stopped death two days, or staid it a week, what is their gain? where is that week? And poor-spirited men use arts of protraction, and make their persons pitiable, but their condition contemptible; being like the poor sinners at *Noah*'s floud; the waters drove them out of their lower rooms, then they crept up to the roof, having lasted half a day longer, and then they knew not how to get down: some crept upon the top-branch of a tree, and some climbed up to a mountain, and staid it may be three days longer: but all that while they endured a worse torment than death; they lived with amazement, and were distracted with the ruines of mankind, and the horrour of an universal deluge.

Mentiris juvenem, tinctis, Lentine, capillis,
Tam subito corvus, qui modò cygnus eras.
Non omnes fallis, scit te Proserpina canum;
Personam capiti detrahet illa tuo.
Mart. l. 3. ep. 43.

Audet iter, numeratque dies, spatiõque viarum
Metitur vitam, torquetur morte futurâ. Horat.

Τί γὰρ ἄρ τῶν ἂν ἐν κακοῖς μεμιγμένοι;
Θνήσκειν ἢ μέλλων τοῦ γόνου κέρδος φέροι. Soph.

Nihil est miserius dubitatione volutantium quorsum evadant, quantum sit illud quod restat, aut quale. Seneca l. 17. ep. 1[illegible].

Remedies against the Fear of Death, by way of Consideration.

1. God having in this world placed us in a sea, and

troubled the ſea with a continual ſtorm, hath appointed *the Church* for *a ſhip*, and *Religion* to be the *ſtern*: but there is no *haven* or port but *Death*. Death is that harbour whither God hath deſigned every one, that there he may find reſt from the troubles of the world. How many of the nobleſt *Romans* have taken Death for ſanctuary, and have eſteemed it leſs than ſhame or a mean diſhonour? and *Cæſar* was cruel to *Domitius* Captain of *Corfinium*, when he had taken the Town from him, that he refuſed to ſign his petition of death. Death would have hid his head with honour, but that cruel mercy reſerved him to the ſhame of ſurviving his diſgrace. The holy Scripture giving an account of the reaſons of the Divine providence taking godly men from this world, and ſhutting them up in a haſty grave, ſays, that they *are taken from the evils to come*: and concerning our ſelves it is certain, if we had ten years agone taken ſeiſure of our portion of duſt. Death had not taken us from good things, but from infinite evils, ſuch which the Sun hath ſeldom ſeen. Did not *Priamus* weep oftner than *Troilus*? and happy had he been if he had died when his ſons were living, and his Kingdom ſafe, and houſes full, and his City unburnt. It was a long life that made him miſerable, and an early death only could have ſecured his fortune. And it hath hapned many times, that perſons of a fair life and a clear reputation, of a good fortune and an honourable name, have been tempted in their age to folly and vanity, have fallen under the diſgrace of dotage, or into an unfortunate marriage, or have befotted themſelves with drinking, or outlived their fortunes, or become tedious to their friends, or are afflicted with lingring and vexatious diſeaſes, or lived to ſee their excellent parts buried, and cannot underſtand the wiſe diſcourſes and productions of their younger years.

—— Heu, quanto meliùs vel cæde peractâ
Parcere Romano potuit fortuna pudori!
Lucanus.

Hæc omnia vidit inflammari, Jovis aram ſanguine turpari.

—— Sic longius ævum
Peſtruit ingentes animos, & vita ſuperſtes
Imperio; niſi ſumma dies cum fine bonorum
Affluit, & celeri prævertit triſtia leto,
Dedecori eſt fortuna prior.
Lucan. lib. 8.

years. In all theſe caſes, and infinite more, do not all the world ſay that it had been better this man had died ſooner? But ſo have I known paſſionate women to ſhriek aloud when their neareſt relatives were dying, and that horrid ſhriek hath ſtayed the ſpirit of the man a while to wonder at the folly, and repreſent the inconvenience; and the dying perſon hath lived one day longer full of pain, amazed with an undeterminate ſpirit, diſtorted with Convulſions, and only come again to act one ſcene more of a new calamity, and to die with leſs decency. So alſo do very many men, with paſſion and a troubled intereſt they ſtrive to continue their life longer; and it may be they eſcape this ſickneſs, and live to fall into a diſgrace; they eſcape the ſtorm, and fall into the hands of pirats, and inſtead of dying with liberty, they live like ſlaves, miſerable and deſpiſed, ſervants to a little time, and ſottiſh admirers of the breath of their own lungs. *Paulus Emilius* did handſomly reprove the cowardiſe of the King of *Macedon*, who begged of him for pitie's ſake and humanity, that having conquered him and taken his Kingdom from him, he would be content with that, and not lead him in triumph a priſoner to *Rome*. *Æmilius* told him, he need not be beholden to him for that; himſelf might prevent that in deſpight of him. But the timorus King durſt not die. But certainly every wiſe man will eaſily believe that it had been better the *Macedonian* Kings ſhould have died in battel, than potract their life ſo long, till ſome of them came to be Scriveners and Joyners at *Rome*: or that the Tyrant of *Sicily* better had periſhed in the *Adriatic*, than to be wafted to *Corinth* ſafely and there turn Schoolmaſter. It is a ſad calamity, that the fear of Death ſhall ſo imbecill mans courage and underſtanding, that he dares not ſuffer the remedy of all his calamities; but that he lives to ſay as *Liberius* did, *I have lived this one day longer than I ſhould.* Either therefore let us be willing to die when God calls, or let us never more complain of the calamities of our life which we feel ſo ſharp and numerous. And when God ſends his Angel

Mors illi meliùs quàm tu conſuluit quidem. - quiſquámne ſecundis Tradere ſe fatis audet niſi morte parata? Luc. l 8.

Nimirum hâc die unâ plu vixi mihi quàm vivendum fuit.

to us with a ſcroll of death, let us look on it as an act of mercy, to prevent many ſins and many calamities of a longer life, and lay our heads down ſoftly, and go to ſleep without wrangling like babies and froward children. *For a man* (at leaſt) *gets this by death, that his calamities are not immortal.*

Hoc homo morte lucratur, nè malum eſſet immortale. Naz.

But I do not only conſider Death by the advantages of compariſon; but if we look on it in it ſelf, it is no ſuch formidable thing, if we view it on both ſides and handle it, and conſider all its appendages.

2. *It is neceſſary*, and therefore *not intolerable*: and nothing is to be eſteemed evil which God and Nature have fixed with eternal ſanctions. It is *a law of God*, it is *a puniſhment of our ſins*, and it is *the conſtitution of our nature*. Two differing ſubſtances were joyned together with the breath of God, and when that breath is taken away they part aſunder, and return to their ſeveral principles; the Soul to God our Father, the body to the earth our mother: and what in all this is evil? Surely nothing, but that we are men; nothing, but that we were not born immortal: but by declining this change with great paſſion, or receiving it with a huge natural fear, we accuſe the Divine Providence of Tyranny, and exclaim againſt our natural conſtitution, and are diſcontent that we are men.

Nihil in malis ducamus, quod ſit à Diis immortalibus vel à Natura parente omnium conſtitutum.

Concretum fuit, diſcretum eſt, redditque unde venerat, terra deorſum, ſpiritus ſurſum. Quid ex his omnibus iniquum eſt? nihil. Epichar.

3. *It is a thing that is no great matter in it ſelf*; if we conſider that we die daily, that it meets us in every accident, that every creature carries a dart along with it and can kill us. And therefore when *Lyſimachus* threatned *Theodorus* to kill him, he told him that was no great matter to do, and he could do no more than the *Cantharides* could; a little flie could do as much.

4. It is a thing that every one ſuffers, even perſons of the loweſt reſolution, of the meaneſt vertue, of no breeding, of no diſcourſe. Take away

Natura dedit uſuram vitæ tanquam pecuniæ; quid eſt ergo quod querare ſi repetat cùm vult? eadem enim lege acceperas. Seneca.

way but the pomps of death, the disguises and solemn bug-bears, the tinsel, and the actings by candle-light, and proper and phantastic ceremonies, the minstrels and the noise-makers, the women and the weepers, the swoonings and the shriekings, the Nurses and the Physicians, the dark room and the Ministers, the kindred and the watches; and then to die is easie, ready and quitted from its troublesome circumstances. It is the same harmless thing that a poor shepherd suffered yesterday, or a maid servant to day; and at the same time in which you die, in that very night a thousand creatures die with you, some wise men, and many fools; and the wisdom of the first will not quit him, and the folly of the latter does not make him unable to die.

Vitæ est avidus quisquis non vult mundo secum pereunte mori.
Seneca.

5. Of all the evils of the world which are reproached with an evil character, Death is the most innocent of its accusation. For when it is present, it hurts no body; and when it is absent, 'tis indeed troublesome, but the trouble is owing to our fears, not to the affrighting & mistaken object: and besides this, if it were an evil, it is so transient, that it passes like the instant or undiscerned portion of the present time; and *either it is past, or it is not yet*; for just when it is, no man hath reason to complain of so insensible, so sudden, so undiscerned a change.

Τοὺς γὰρ θανόντας οὐχ ὁρᾷ λυπουμένους.

Par est moriri: neque est melius morte in malis rebus miseris.
Plaut. Rud.

Aut fuit, aut veniet; nihil est præsentis in illa:
Morsque minus pœnæ quàm mora mortis habet.

6. It is so harmless a thing, that no good man was ever thought the more miserable for dying, but much the happier. When men saw graves of *Calatinus*, of the *Servilii*, the *Scipio*'s, the *Metelli*, did ever any man among the wisest *Romans* think them unhappy? and when S. *Paul* fell under the sword of *Nero*, and S. *Peter* died upon the cross, and S. *Stephen* from an heap of stones was carried into an easier grave, they

that made great lamentation over them wept for their own intereſt, and after the manner of men; but the Martyrs were accounted happy, and their days kept ſolemnly, and their memories preſerved in never dying honours. When S. *Hilary* Biſhop of *Poictiers* in *France* went into the Eaſt to reprove the *Arian* Hereſie, he heard that a young noble Gentleman treated with his daughter *Abra* for marriage. The Biſhop wrote to his daughter that ſhe ſhould not ingage her promiſe, nor do countenance to that requeſt, becauſe he had provided for her a husband fair, rich, wiſe and noble, far beyond her preſent offer. The event of which was this: She obeyed: and when her Father returned from his Eaſtern triumph to his Weſtern charge, he prayed to God that his daughter might die quickly: and God heard his prayers, and Chriſt took her into his boſome, entertaining her with antepaſts and careſſes of holy love, till the day of the marriage ſupper of the Lamb ſhall come. But when the Biſhop's Wife obſerved this event, and underſtood of the good man her Husband what was done, and why, ſhe never let him alone till he obtained the ſame favour for her; and ſhe alſo at the prayers of S. *Hilary* went into a more early grave and a bed of joys.

7. It is a fottiſh and an unlearned thing to reckon the time of our life, as it is ſhort or long, to be good or evil fortune; Life in it ſelf being neither good nor bad but juſt as we make it, and therefore ſo is Death.

8. But when we conſider, Death is not only better than a miſerable Life, not only an eaſie and innocent thing in it ſelf, but alſo that it is a ſtate of advantage, we ſhall have reaſon not to double the ſharpneſſes of our ſickneſs by our Fear of Death. Certain it is, Death hath ſome good upon its proper ſtock; *praiſe*, and *a fair memory*, *a reverence* and *Religion* toward them ſo great, that it is counted diſhoneſt to ſpeak evil of the dead; then they reſt in peace, and are quiet from their labours, and are deſigned to

Virtutem incolumem odimus,
Sublatam ex oculis quærimus invidi.
Horat.

Et laudas nullos niſi mortuos poetas. Mart.

to immortality. *Cleobis*, and *Biton*, *Trophonius* and *Agamedes* had an early death sent them as a reward; to the former for their piety to their Mother, to the latter for building of a Temple. To this all those arguments will minister which relate the advantages of the state of Separation and Resurrection.

SECT. VIII.

Remedies against Fear of Death, by way of Exercise.

1. HE *that would willingly be fearless of Death must learn to despise the world*; he must neither love any thing passionately, nor be proud of any circumstance of his life. *O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, to a man that hath nothing to vex him, and that hath prosperity in all things, yea unto him that is yet able to receive meat!* said the * son of *Sirach*. But the parts of this exercise help each other. If a man be not incorporated in all his Passions to the things of this world, he will less fear to be divorced from them by a supervening death; and yet because he must part with them all in death, it is but reasonable he should not be passionate for so fugitive and transient interest. But if any man thinks well of himself for being a * handsome person, or if he be stronger and wiser than his neighbours, he must remember that what he boasts of will decline into weakness and dishonour; but that very boasting and complacency will make Death keener and more unwelcome, because it comes to take him from his confidences and pleasures, making his Beauty equal to those Ladies that have slept some years in Charnel-houses, and their Strength not so stubborn as the breath of an infant, and their Wisdom such which can be looked for in the land where all things are forgotten.

Εἰδέ τις ὄλβον ἔχων Μορφᾶ παραμεύσεται ἄλλων,
Ἐνὶ ἀέθλοισιν ἀρι — στεύων ἐπέδειξεν βίαν,
Θνατὰ μεμνήσθω περιστέλλων μέλη.
Καὶ τελευτὰν ἁπάντων γᾶν ὀπιεσσόμενος. Pindar
Dic homo, vas cinerum, quid confert flos facie-(rum
Copia quid rerum? mors ultima meta dierum.

2. *He that would not Fear Death must strengthen his spirits with the proper instruments of Christian fortitude.* All men are resolved upon this, that to bear grief honestly and temperately, and to die willingly and nobly, is the duty of a good and a valiant man: and they that are not so are *vicious*, and *fools*, and *cowards*. All men praise the *valiant* and *honest*; and that which the very heathen admired in their noblest examples is especially *Patience* and *Contempt of death*. *Zeno Eleates* endured torments rather than discover his friends, or betray them to the danger of the Tyrant: and *Calanus* the barbarous and unlearned *Indian* willingly suffered himself to be burnt alive: and all the women did so, to do honour to their Husbands Funeral, and to represent and prove their affections great to their Lords. The Religion of a Christian does more command fortitude than ever did any Institution; for we are commanded to be willing to die for Christ, to die for the brethren, to die rather than to give offence or scandal; the effect of which is this, That he that is instructed to do the necessary parts of his duty, is by the same instrument fortified against death: As he that does his duty need not fear Death, so neither shall he; the parts of his duty are parts of his security. It is certainly a great baseness and pusillanimity of spirit that makes Death terrible, and extremely to be avoided.

Amittenda fortitudo est aut sepeliendus dolor tem,
Cicero.
Fortem posce animum mortis terrore carentem,
Qui spatium vitæ extremum inter munera ponat.

3. *Christian Prudence* is a great security against the Fear of Death. For if we be afraid of Death, it is but reasonable to use all spiritual arts to take off the apprehension of the evil: but therefore we ought to remove our fear, because fear gives to Death wings, and spurs, and darts. Death happens to a fearful man: if therefore you would make Death harmless and slow, to throw off fear is the way to do it; and Prayer is the way to do that. If therefore you be afraid of Death, consider you will have less need to fear it, by how much the less you do fear it: and so cure your direct fear by

by a reflex act of Prudence and conſideration. *Fannius* had not died ſo ſoon, if he had not feared death: and when *Cneius Carbo* begged the reſpite of a little time for a baſe imployment of the Soldiers of *Pompey* he got nothing, but that the baſeneſs of his fear diſhonoured the dignity of his third Conſulſhip; and he choſe to die in a place where none but his meaneſt ſervants ſhould have ſeen him. I remember a ſtory of the wraſtler *Polydamas*, that running into a cave to avoid the ſtorm, the water at laſt ſwelled ſo high, that it began to preſs that hollowneſs to a ruine: which when his fellows eſpied, they choſe to enter inro the common fate of all men, and went abroad: but *Polydamas* thought by his ſtrength to ſupport the earth, till its intollerable weight cruſhed him into flatneſs and a grave. Many men run for a ſhelter to a place, and they only find a remedy for their fears by feeling the worſt of evils: Fear it ſelf finds no ſanctuary but the worſt of ſufferance: and they that flie from a battel are expoſed to the mercy and fury of the purſuers, who, if they faced about, were as well diſpoſed to give laws of life and death as to take them, and at worſt can but die nobly: but now even at the very beſt they live ſhamefully, or die timorouſly. Courage is the greateſt ſecurity; for it does moſt commonly ſafeguard the man, but alwaies reſcues the condition from an intolerable evil.

Hoſtem cum fugeret, ſe Fannius ipſe peremit. Mart.

4. If thou wilt be fearleſs of death, endeavour to be in love with the felicities of Saints and Angels, and be once perſwaded to believe that there is no condition of living better than this; that there are creatures more noble than we; that above there is a countrey better than ours; that the inhabitants know more and know better, and are in places of reſt and deſire: and firſt learn to value it, and then learn to purchaſe it, and Death cannot be a formidable thing, which lets us into ſo much joy and ſo much felicity. And indeed who would not think his condition mended, if he paſſed from converſing with dull mortals, with ignorant and fooliſh perſons, with Tyrants and enemies of learning,

to

to converse with *Homer* and *Plato*, with *Socrates* and *Cicero*, with *Plutarch* and *Fabricius*? So the heathens speculated, but we consider higher. The *dead that die in the Lord* shall converse with S. *Paul*, and all the College of the Apostles, and all the Saints and Martyrs, with all the good men whose memory we preserve in honour, with excellent Kings and holy Bishops, and with *the great Shepherd and Bishop of our souls Jesus Christ*, and with God himself. For *Christ died for us, that whether we wake or sleep, we might live together with him.* Then we shall be free from lust and envy, from fear and rage, from covetousness and sorrow, from tears and cowardise: and these indeed properly are the only evils that are contrary to felicity and wisdom. Then we shall see strange things, & know new propositions, and all things in another manner, and to higher purposes. *Cleombrotus* was so taken with this speculation, that having learned from *Plato*'s *Phædon* the Soul's abode, he had not patience to stay nature's dull leisure, but leapt from a wall to his portion of immortality. And when *Pomponius Atticus* resolved to die by famine, to ease the great pains of his Gout, in the abstinence of two days he found his foot at ease: but when he began to feel the pleasures of an approaching death, and the delicacies of that ease he was to inherit below, he would not withdraw his foot, but went on and finished his death: And so did *Cleanthes*. And every wise man will despise the little evils of that state which indeed is *the daughter of Fear*, but *the mother of Rest*, and *Peace*, and *Felicity*.

Beati erimus cùm, corporibus relictis, & cupiditatum & æmulationum erimus expertes, quódque nunc facimus, cùm laxata curis tumus, ut spectare aliquid velimus & visere. Tuscul.m.

5. If God should say to us, Cast thy self into the Sea, (as Christ did to S. *Peter*, or as God concerning *Jonas*) I have provided for thee a Dolphin, or a Whale, or a Port, a safety or a deliverance, security or a reward, were we not incredulous and pusillanimous persons if we should tremble to put such a felicity into act, and our selves into possession? The very duty

duty of resignation and the love of our own interest are good antidotes against Fear. In forty or fifty years we find evils enough, and arguments enough to make us weary of this life: And to a good man there are very many more reasons to be afraid of Life than Death, this having in it less of evil and more of advantage. And it was a rare wish of that *Roman*, that Death might come only to wise and excellent persons, and not to fools and cowards; that it might not be a sanctuary for the timorous, but the reward of the vertuous: and indeed they only can make advantage of it.

Mors, utinam pavidos vitâ subducere nolles,
Sed virtus te sola daret — Lucan.

6. Make no excuses to make thy desires of life seem reasonable; neither cover thy Fear with pretences, but suppress it rather with arts of severity and ingenuity. Some are not willing to submit to God's sentence and arrest of death, till they have finished such a Design, or made an end of the last paragraph of their Book, or raised such Portions for their children, or preached so many Sermons, or built their House, or planted their Orchard, or ordered their Estate with such advantages. It is well for the modesty of these men that the excuse is ready; but if it were not, it is certain they would search one out: for an idle man is never ready to die, and is glad of any excuse; and a busied man hath always something unfinished, and he is ready for every thing but death. And I remember that *Petronius* brings in *Eumolpus* composing Verses in a desperate storm; and being called upon to shift for himself when the ship dashed upon the rock, crying out to let him alone till he had trimmed and finished his Verse, which was lame in the hinder leg: the man either had too strong a desire to end his Verse, or too great a desire not to end his life. But we must know God's times are not to be measured by our circumstances; and what I value, God regards not: or if it be valuable in the accounts of men, yet God will supply it with other contingencies of his Providence: And if *Epaphroditus* had died when he had his great sickness S. *Paul* speaks

Maneant opera inter-rupta, minæq; Murorum ingentes.

ſpeaks of, God would have ſecured the work of the Goſpel without him; and he could have ſpared *Epaphroditus* as well as S. *Stephen*, and S. *Peter* as well as S. *James*. Say no more, but, when God calls, lay aſide thy papers, and firſt dreſs thy Soul, and then dreſs thy hearſe.

Blindneſs is odious, and Widdowhood is ſad, and Deſtitution is without comfort, and Perſecution is full of trouble, and Famine is intolerable, and Tears are the ſad eaſe of a ſadder heart, but theſe are evils of our Life, not of our Death. For *the dead that die in the Lord* are ſo far from wanting the commodities of this life, that they do not want life it ſelf.

After all this, I do not ſay it is a ſin to be afraid of Death: we find the boldeſt ſpirit that diſcourſes of it with confidence, and dares undertake a danger as big as Death, yet doth ſhrink at the horrour of it, when it comes dreſſed in its proper circumſtances. And *Brutus*, who was as bold a *Roman* to undertake a noble action as any was ſince they firſt reckoned by conſuls, yet when *Furius* came to cut his throat after his defeat by *Anthony*, he ran from it like a girl, and being admoniſhed to die conſtantly, *he ſwore by his life*, that he would ſhortly *endure Death*. But what do I ſpeak of ſuch imperfect perſons? Our bleſſed Lord was pleaſed to legitimate Fear to us by his Agony and Praiers in the garden. It is not a ſin to be afraid, but it is a great felicity to be without Fear; which felicity our deareſt Saviour refuſed to have, becauſe it was agreeable to his purpoſes to ſuffer any thing that was contrary to felicity, every thing but Sin. But when men will *by all means avoid death*, they are like thoſe who *at any hand* reſolve to be *rich*: The caſe may happen in which they will blaſpheme, and diſhonour providence, or do a baſe action, or *curſe God and die*: but in all caſes they die miſerable and inſnared, and in no caſe do they die the leſs for it. Nature hath left the key of the Churchyard, and cuſtom hath brought Cœmeteries and Charnelhouſes into Cities and Churches, places moſt frequented,

ἀλλ' οἱ ἐξ ἁπάντων φεύγοντες τὸν θάνατον.

quented, that we might not carry our selves strangely in so certain, so expected, so ordinary, so unavoidable an accident. All reluctancy or unwillingness to obey the Divine decree is but a snare to our selves, and a load to our spirits, and is either an intire cause, or a great aggravation, of the calamity. Who did not scorn to look upon *Xerxes* when he caused 300 stripes to be given to the Sea, and sent a chartel of defiance against the mountain *Athos*? Who did not scorn the proud vanity of *Cyrus*, when he took so goodly a revenge upon the river *Cyndus* for his hard passage over it? or did not deride or pity the *Thracians*, for shooting arrows against heaven when it thunders? To be angry with God, to quarrel with the Divine providence, by repining against an unalterable, a natural, an easie sentence, is an argument of a huge folly, and the parent of a great trouble; a man is base and foolish to no purpose, he throws away a vice to his own misery, and to no advantages of ease and pleasure. *Fear keeps men in bondage all their life*, saith S. *Paul*; and Patience makes him his own man, and lord of his own interest and person. Therefore *possess your selves in patience*, with Reason and Religion, and you shall die with ease.

Quam pellunt lacrymæ fovent sortem: Dura negant cedere mollibus.

Siccas si videat genas, Duræ cedet hebes sors patientiæ.

Νήπιοι οἳ ζηνὶ μενεαίνομεν ἀφρονέοντες. Iliad. ν.

Et cùm nihil imminuat dolores, Cur frustrà turpes esse volumus? Seneca.

Non levat miseros dolor.

If all the parts of this discourse be true, if they be better than dreams, and unless *vertue be nothing but words, as a grove is a heap of trees*; if they be not the Phantasms of hypochondriacal persons, and designs upon the interest of men and their perswasions to evil purposes; then there is no reason but that we should really desire death, and account it among the good things of God, and the sour and laborious felicities of man. S. *Paul* understood it well, when he *desired to be dissolved*: he well enough knew his own advantages, and pursued them accordingly. But it is certain that he that is afraid of Death, I mean, with a violent and transporting Fear, with a Fear apt to discompose

Virtutem verba putas, ut lucum ligna.

compose his duty or his patience, that man either loves this world too much, or dares not trust God for the next.

SECT. IX.

General Rules and Exercises whereby our Sickness may become safe and sanctified.

1. *TAke care that the Cause of thy Sickness be such as may not sour it in the principal and original causes of it.* It is a sad calamity to pass into the house of mourning through the gates of Intemperance, by a drunken meeting: of the surfets of a loathed and luxurious Table; for then a man suffers the pain of his own folly, and he is like a fool smarting under the whip which his own viciousness twisted for his back; then a man pays the price of his sin, and hath a pure and an unmingled sorrow in his suffering; and it cannot be alleviated by any circumstances, for the whole affair is a mere process of death and sorrow. Sin is in the head, sickness is in the body, and death and an eternity of pains in the tail; and nothing can make this condition tollerable, unless the miracles of the Divine mercy will be pleased to exchange the external anger for the temporal. True it is, that in all sufferings the Cause of it makes it noble or ignoble, honour or shame, tolerable or intolerable. For when patience is assaulted by a ruder violence, by a blow from heaven or earth, from a gracious God or an unjust man, patience looks forth to the doors which way she may escape? and if Innocence or a cause of Religion keep the first entrance, then, whether she escapes at the gates of Life or Death, there is a good to be received, greater than the evils of a sickness: but if Sin thrust in that sickness, and that hell stands at the door, then patience turns into fury, and seeing it impossible to go forth with safety, rolls up and down with a circular and infinite revolution, makes its motion not from, but upon its own centre; it doubles the pain, and increases the sorrow,

Solatium est pro honesto dura tolerare, & ad causam patientia respicit.

1 Pet. 2. 19. Heb. 11. 36. Matt. 5. 11.

Magis his quæ patitur vexat causa patienda.

row, till by its weight it breaks the ſpirit, and burſts into the agonies of infinite and eternal ages. If we had ſeen S. *Polycarp* Burning to death, or S. *Laurence* Roſted upon his Grid-iron, or S. *Ignatius* expoſed to Lions, or S. *Sebaſtian* pierced with Arrows, or S. *Attalus* carried about the Theatre with ſcorn unto his death for the cauſe of *Jeſus*, for Religion, for God and a holy Conſcience; we ſhould have been in love with Flames, and have thought the Grid-iron fairer than the *ſpondæ, the ribs of a marital bed*, and we ſhould have choſen to converſe with thoſe Beaſts, rather than thoſe men that brought thoſe beaſts forth, and eſtimated the Arrows to be the rays of light brighter than the Moon, and that Diſgrace and miſtaken Pageantry were a ſolemnity richer and more magnificent than *Mordecai*'s proceſſion upon the King's horſe, and in the robes of majeſty: for ſo did theſe Holy men account them; they kiſſed their ſtakes, and hugged their deaths, and ran violently to torments, and counted whippings and ſecular diſgraces to be the enamel of their perſons, and the ointment of their heads, and the embalming their names, and ſecuring them for immortality. But to ſee *Sejanus* torn in pieces by the people, or *Nero* crying or creeping timorouſly to his death, when he was condemned to die *more majorum*; to ſee *Judas* pale and trembling, full of anguiſh, ſorrow and deſpair; to obſerve the groanings and intolerable agonies of *Herod* and *Antiochus*, will tell and demonſtrate the cauſes of patience and impatience to proceed from the cauſes of the ſuffering: and it is Sin only that makes the cup bitter and deadly. When men by vomiting meaſure up the drink they took in, and ſick and ſad do again taſte their meat turned into choler by intemperance, the ſins and its puniſhment are mingled ſo, that ſhame covers the face, and ſorrow puts a veil of darkneſs upon the heart: and we ſcarce pity a vile perſon that is haled to execution for Murther or for Treaſon, but we ſay he deſerves it, and that every man is concerned in it that he ſhould die. If luſt brought the ſickneſs

Hi quicquid biberint vomitu remetientur triſtes, & bilem ſuam reguſtantes. Seneca.

or

or the ſhame, if we truly ſuffer the rewards of our evil deeds, we muſt thank our ſelves; that is, we are fallen into an evil condition, and are the ſacrifice of the Divine juſtice. But if we live holy lives, and if we enter well in, we are ſure to paſs on ſafe, and to go forth with advantage, *if we liſt our ſelves.*

2. To this relates, that *we ſhould not counterfeit Sickneſs*: for he that is to be careful of his paſſage into a ſickneſs, will think himſelf concerned that he fall not into it through a trap door: for ſo it hath ſometimes happened, that ſuch counterfeiting to light and evil purpoſes hath ended in a real ſufferance. *Appian* tells of a *Roman* Gentleman, who to eſcape the proſcription of the *Triumvirate* fled, and to ſecure his privacie counterfeited himſelf blind on one eye, and wore a plaiſter upon it, till beginning to be free from the malice of the three prevailing Princes, he opened his hood, but could not open his eys, but forever loſt the uſe of it, and with his eye paid for his liberty and hypocriſie. And *Calius* counterfeited the Gout, and all its circumſtances and pains, its dreſſings and arts of remedy, and complaint, till at laſt the Gout really entered and ſpoiled the pageantry. His arts of diſſimulation were ſo witty, that they put life and motion into the very image of the diſeaſe; he made the very picture to ſigh and grone.

Tantum cura poteſt & ars doloris: Deſiit fingere Cœlius podagram. Mart. l. 7. ep. 38.

It is eaſie to tell upon the intereſt of what vertue ſuch counterfeiting is to be reproved. But it will be harder to ſnatch the politics of the world from following that which they call a canonized and authentic Precedent: and *David*'s counterfeiting himſelf mad before the *King of Gath*, to ſave his life and liberty, will be ſufficient to entice men to ſerve an end upon the ſtock and charges of ſo ſmall an irregularity, not in the matter of manners, but in the rules and decencies of natural or civil deportment, I cannot certainly tell what degrees of excuſe *David*'s action might put on. This only; beſides his preſent neceſſity, the Laws whoſe coercive or direct power *David* lived under had leſs of ſeverity, and more of liberty, and towards enemies had

had ſo little of reſtraint and ſo great a power, that what amongſt them was a direct ſin, if uſed to their brethren the ſons of *Jacob*, was lawful and permitted to be acted againſt enemies. To which alſo I add this general caution, that the actions of holy perſons in Scripture are not always good precedents to us Chriſtians, who are to walk by a rule and a greater ſtrictneſs, with more ſimplicity and heartineſs of purſuit. And amongſt them, ſanctity and holy living did in very many of its inſtances increaſe in new particulars of duty; and the Prophets reproved many things which the Law forbad not; and taught many duties which *Moſes* preſcribed not; and as the time of Chriſt's approach came, ſo the Sermons and Revelations too were more Evangelical, and like the paterns which were fully to be exhibited by the Son of God. Amongſt which it is certain that *Chriſtian ſimplicity* and *godly ſincerity* is to be accounted: * and counterfeiting of ſickneſs is a huge enemy to this; * it is an upbraiding the Divine Providence, * a jeſting with fire, * a playing with a thunder-bolt, * a making the decrees of God to ſerve the vicious or ſecular ends of men; * it is a tempting of a judgment, * a falſe accuſation of God, * a foreſtalling and antedating his anger; * it is a couſening of men by making God a party in the fraud: and therefore if the couſenage returns upon the mans own head, he enters like a fox into his ſickneſs, and perceives himſelf catched in a trap, or earthed in the intolerable dangers of the grave.

3. Although we muſt be infinitely careful to prevent it, that ſin does not thruſt us into a ſickneſs; yet when we are in the houſe of ſorrow, we ſhould do well to take Phyſic againſt ſin, and ſuppoſe that it is the cauſe of the evil; if not by way of natural cauſality and proper effect, yet by a moral influence, and by a juſt demerit. We can eaſily ſee when a man hath got a ſurfeit; Intemperance is as plain as the handwriting upon the wall, and eaſier to be read: but Covetouſneſs may cauſe a Fever as well as Drunkenneſs, and Pride can produce a Falling-ſickneſs as well as long

washings and dilutions of the Brain, and intemperate Luſt: and we find it recorded in Scripture, that the contemptuous and unprepared manner of receiving of the Holy Sacraments cauſed ſickneſs and death; and *Sacrilege* and *Vow-breach* in *Ananias* and *Sapphira* made them to deſcend quick into their graves. Therefore when ſickneſs is upon us, let us caſt about, and, if we can, let us find out the cauſe of God's diſpleaſure, that it being removed, we may return into the health and ſecurities of God's loving kindneſs. Thus in the three years famine *David* enquired of the Lord what was the matter: and God anſwered, *It is for Saul and his bloudy houſe*: and then *David* expiated the guilt, and the people were full again of food and bleſſing. And when *Iſrael* was ſmitten by the *Amorites*, *Joſhua* caſt about, and found out the Accurſed thing, and caſt it out; and the people after that fought proſperouſly. And what God in that caſe ſaid to *Joſhua*, he will alſo verifie to us; *I will not be with you any more, unleſs you deſtroy the accurſed thing from among you.* But in purſuance of this we are to obſerve, that although in caſe of loud and clamorous ſins the diſcovery is eaſie, and the remedy not difficult; yet becauſe Chriſtianity is a nice thing, and Religion is as pure as the Sun, and the Soul of man is apt to be troubled from more principles than the intricate and curiouſly-compoſed body in its innumerable parts, it will often happen that if we go to enquire into the particular, we ſhall never find it out; and we may ſuſpect Drunkenneſs, when it may be alſo a moroſe delectation in Unclean thoughts, or Covetouſneſs, or Oppreſſion, or a crafty Invaſion of my neighbour's rights, or my want of Charity, or my Judging unjuſtly in my own cauſe, or my Cenſuring my neighbours, or a ſecret Pride, or a baſe Hypocriſie, or the Purſuance of little ends with violence and Paſſion, that may have procured the preſent meſſenger of death. Therefore ask no more after any one, but heartily endeavour to reform all: *ſin no more, leſt a worſe thing happen*: for a ſingle ſearch or accuſation may be the deſign of an imperfect Repentance; but no

Joſh.7.12.

Ὅρα καιρὸν περίσκοπτε, μὴ μείζω κακὰ κακῶν πάθῃς. Soph.

no man does heartily return to God but he that decrees againſt every irregularity; and then only we can be reſtored to health or life, when we have taken away the cauſes of ſickneſs and a curſed death.

4. He that means to have his Sickneſs turn into ſafety and life, into health and vertue, muſt *make Religion the imployment of his ſickneſs, and Prayer the imployment of his Religion.* For there are certain *compendiums* or *abbreviatures* and ſhortnings of Religion, fitted to ſeveral ſtates. They that firſt gave up their names to Chriſt, and that turned from Paganiſm to Chriſtianity, had an abbreviature fitted for them; they were to renounce their falſe worſhippings, and give up their belief, and vow their obedience unto Chriſt; and in the very profeſſion of this they were forgiven in Baptiſm. For God haſtens to ſnatch them from the power of the Devil, and therefore ſhortens the paſſage, and ſecures the eſtate. In the caſe of Poverty, God hath reduced this duty of man to an abbreviature of thoſe few graces which they can exerciſe; ſuch as are Patience, Contentedneſs, Truth, and Diligence; and the reſt he accepts in good will, and the charities of the Soul, in Prayers, and the actions of a cheap Religion. And to moſt men *Charity* is alſo an *abbreviature.* And as the love of God ſhortens the way to the purchaſe of all vertues; ſo the expreſſion of this to the poor goes a huge way in the requiſites and towards the conſummation of an excellent Religion. And *Martyrdom* is another abbreviature: and ſo is every act of an excellent and heroical Vertue. But when we are fallen into the ſtate of ſickneſs, and that our underſtanding is weak and troubled, our bodies ſick and uſeleſs, our Paſſions turned into Fear, and the whole ſtate into ſuffering, God in compliance with mans infirmity hath alſo turned our Religion into ſuch a duty which a ſick man can do moſt paſſionately, and a ſad man and a timorous can perform effectually, and a dying man can do to many purpoſes of pardon and mercy; and that is, *Prayer.* For although a ſick man is bound to do many acts of vertue of ſeveral kinds, yet the moſt of

them are to be done *in the way of Prayer*. Prayer is not only the Religion that is proper to a ſick mans condition, but it is the manner of doing other graces which is then left, and in his power. For thus the ſick man is to do his repentance and his mortifications, his temperance and his chaſtity, by a fiction of imagination bringing the offers of the vertue to the ſpirit, and making an action of election: and ſo our Prayers are a direct act of Chaſtity, when they are made in the matter of that Grace, juſt as repentance for our Cruelty is an act of the grace of *Mercy*; and repentance for Uncleanneſs is an act of *Chaſtity*, is a means of its purchaſe, an act in order to the habit. And though ſuch acts of Vertue which are only *in the way of Prayer* are ineffective to the intire purchaſe, and of themſelves cannot change the vice into vertue; yet they are good renewings of the grace, and proper exerciſe of a habit already gotten.

The purpoſe of this diſcourſe is, to repreſent the excellency of Prayer, and its proper advantages which it hath in the time of ſickneſs. For beſides that it moves God to pity, piercing the clouds, and making the heavens like a pricked eye to weep over us, and refreſh us with ſhowrs of pity; it alſo doth the work of the Soul, and expreſſes the vertue of his whole life *in effigie*, in pictures and lively repreſentments, ſo preparing it for a never-ceaſing crown, by renewing the actions in the continuation of a never-ceaſing, a never-hindred affection. Prayer ſpeaks to God, when the tongue is ſtiffened with the approachings of death: Prayer can dwell in the heart, and be ſignified by the hand or eye, by a thought or a groan: Prayer of all the actions of Religion is the laſt alive, and it ſerves God without circumſtances, and exerciſes material graces by abſtraction from matter, and ſeparation, and makes them to be ſpiritual; and therefore beſt dreſſes our bodies for *funeral* or *recovery*, for *the mercies of reſtitution* or *the mercies of the grave*.

5. In every ſickneſs, whether it will or will not be ſo in nature and in the event, yet in thy ſpirit and preparations

parations reſolve upon it, and treat thy ſelf accordingly as if it were *a ſickneſs unto death.* For many men ſupport their unequal courages by flattery and falſe hopes, and becauſe ſicker men have recovered, believe that they ſhall do ſo; but therefore they neglect to adorn their Souls, or ſet their houſe in order: beſides the temporall inconveniences that often happen by ſuch perſuaſions, and putting off the evil day, ſuch as are, *dying inteſtate, leaving eſtates intangled,* and *ſome Relatives unprovided for*; they ſuffer infinitely in the intereſt and affairs of their Soul, they die careleſly and ſurpriſed; their burthens on, and their ſcruples unremoved, and their caſes of conſcience not determined, and, like a ſheep, without any care taken concerning their precious Souls. Some men will never believe that a villain will betray them, though they receive often advices from ſuſpicious perſons and likely accidents, till they are entred into the ſnare; and then they believe it when they feel it, and when they cannot return: but ſo the treaſon entred, and the man was betrayed by his own folly, placing the ſnare in the reasons and advantages of opportunity. This evil [illegible] like *boldneſs* and a *confident ſpirit*, but it is the [illegible] timorouſneſs and cowardiſe in the world. They are ſo fearfull to die, that they dare not look upon it [illegible] ſible; and think that the making of a Will is [illegible] ſign, and ſending for a Spiritual man an irre[illegible] diſeaſe; and they are ſo afraid leſt they ſhou[illegible] and believe *now they muſt die*, that they will [illegible] care that it may not be evil *in caſe they ſhould*. [illegible] the Eaſtern ſlaves drink wine, and wrapt their [illegible] a veil, that they might die without ſenſe or [illegible] and wink hard that they might ſleep the eaſ[illegible] ſuance of this rule let a man conſider, that [illegible] muſt be done in ſickneſs ought to be done [illegible] only let him obſerve that his ſickneſs as a [illegible] chaſtiſes his neglect of duty, and forces h[illegible] he alwaies ſhould; and then all *their* [illegible] *dreſſings for death* are nothing elſe but [illegible] *ligious life*, which he ought to have [illegible]

daies; and if those circumstances can affright him, let him please his fancy by this truth that then he does but begin to live. But it will be a huge folly if he shall think that confession of his sins will kill him, or receiving the holy Sacrament will hasten his agony, or the Priest shall undo all the hopeful language and promises of his Physician. *Assure thy self, thou canst not die the sooner; but by such addresses thou mayest die much the better.*

6. *Let the sick person be infinitely careful that he do not fall into a state of death upon a new account*: that is, at no hand commit a deliberate sin, or retain any affection to the old; for in both cases he falls into the evils of a surprize, and the horrour of a sudden death; For a sudden death is but a sudden joy, if it takes a man in the state and exercises of vertue: and it is only then an evil when it finds a man unready. They were sad departures when *Tigillinus*, *Cornelius Gallus* the Pretor, *Lewis* the son of *Gonzaga* Duke of *Mantua*, *Ladislaus* King of *Naples*: *Speusippus*, *Giachetius* of *Geneva*, and one of the Popes, died in the forbidden embraces of abused women; or if *Job* had cursed God and so died; or when a man sits down in despair, and in the accusation and calumny of the Divine mercy: they make their night sad, and stormy, and eternal. When *Herod* began to sink with the shamefull torment of his bowels, and felt the grave open under him, he imprisoned the nobles of his Kingdom, and commanded his Sister that they should be a sacrifice to his departing ghost. This was an egress fit only for such persons who meant to dwell with Devils to eternal ages: and that man is hugely in love with sin, who cannot forbear in the Week of the Assizes, and when himself stood at the bar of scrutiny, and prepared for his final, never to-be-reversed sentence. He dies suddenly to the worse sense and event of sudden death, who so manages his sickness, that even that state shall not be innocent, but that he is surprised in the guilt of a new account. It is a sign of a reprobate spirit, and an habitual, prevailing, ruling sin, which exacts obedience when

when the judgment looks him in the face. At leaſt go to God with the innocence and fair deportment of thy perſon in the laſt ſcene of thy life, that when thy Soul breaks into the ſtate of ſeparation, it may carry the reliſhes of Religion and ſobriety to the places of its abode and ſentence *.

* Whoſo him bethoft
Inwardly and oft
How hard it were to flit
From bed unto the pit,
From pit unto pain
That nere ſhall ceaſe again,
He would not do one ſin
All the world to win.

Inſcript. marmori in Eccleſ. paroch. de Feverſham in agro Cantiano.

7. When theſe things are taken care for, let the ſick man ſo order his affairs that he have but very little converſation with the world, but wholly (as he can) attend to Religion, and antedate his converſation in Heaven, always having intercourſe with God, and ſtill converſing with the Holy *Jeſus*, kiſſing his wounds, admiring his goodneſs, begging his mercy, feeding on him with Faith, and drinking his bloud: to which purpoſe it were very fit (if all circumſtances be anſwerable) that the narrative of the Paſſion of Chriſt be read or diſcourſed to him at length, or in brief according to the ſtyle of the four Goſpels. But in all things let *his care* and *ſociety* be as little ſecular as is poſſible.

CHAP. IV.

Of the practice of the Graces proper to the ſtate of Sickneſs, which a ſick man may practice alone.

SECT. I.

Of the Practice of Patience.

NOW we ſuppoſe the man entring upon his Scene of ſorrows and *paſſive Graces*. It may be he went yeſterday to a Wedding, merry and brisk, and there he felt his ſentence, that he muſt return home and die, (For men very commonly enter into the ſnare *ſinging*, and conſider not whither their fate leads them) nor feared that then the Angel was to ſtrike his ſtroke, till his knees kiſſed the earth and his head trembled with the weight of the rod which God put into the hand of an exterminating Angel. But whatſoever the ingreſs was, when the man feels his bloud boil, or his bones weary, or his fleſh diſeaſed with a load of a diſperſed and diſordered humour, or his head to ake, or his faculties diſcompoſed, then he muſt conſider that all thoſe diſcourſes he hath heard concerning patience and reſignation, and conformity to Chriſt's ſufferings, and the melancholick lectures of the Croſs, muſt all of them now be reduced to practice, and paſs from an ineffective contemplation to ſuch an exerciſe as will really try whether we were true diſciples of the Croſs, or only believed the doctrines of Religion when we were at eaſe, and that they never paſſed through the ear to the heart, and dwelt not in our ſpirits. But every man ſhould conſider God does nothing in

in vain, that he would not to no purpoſe ſend us Preachers, and give us rules, and furniſh us with diſcourſe, and lend us books, and provide Sermons, and make examples, and promiſe his Spirit, and deſcribe the bleſſedneſs of holy ſufferings, and prepare us with daily alarms, if he did not really purpoſe to order our affairs ſo that we ſhould need all this, and uſe it all. There were no ſuch thing as the grace of Patience, if we were not to feel a ſickneſs, or enter into a ſtate of ſufferings: whither when we are entred, we are to practiſe by the following Rules.

The Practice and Acts of Patience, by way of Rule.

1. At the firſt addreſs and preſence of Sickneſs *ſtand ſtill and arreſt thy ſpirit,* that it may without amazement or affright conſider that this was that thou lookedſt for, and wert always certain ſhould happen, and that now thou art to enter into the actions of a new Religion, the agony of a ſtrange conſtitution; but at no hand ſuffer thy ſpirits to be diſperſed with fear, or wildneſs of thought, but ſtay their looſeneſs and diſperſion by a ſerious conſideration of the preſent and future imployment. For ſo doth the *Lybian* Lion, ſpying the fierce huntſman, firſt beats himſelf with the ſtrokes of his tail, and curls up his ſpirits, making them ſtrong with union and recollection, till being ſtruck with a *Mauritanian* ſpear, he ruſhes forth into his defence and nobleſt contention; and either ſcapes into the ſecrets of his own dwelling, or elſe dies the braveſt of the Forreſt. Every man when ſhot with an arrow from God's quiver, muſt then draw in all the auxiliaries of Reaſon, and know that then is the time to try his ſtrength, and to reduce the words of his Religion into action, and conſider that if he behaves himſelf weakly and timorouſly, he ſuffers never the leſs of ſickneſs; but if he returns to health, he carries along with him the mark of a coward and a fool; and if he deſcends into his grave, he enters into the ſtate of the *Faithleſs* and

and *unbelievers*. Let him ſet his heart firm upon this reſolution, *I muſt bear it inevitably, and I will by God's grace do it nobly.*

2. *Bear in thy ſickneſs all along the ſame thoughts, propoſitions and diſcourſes concerning thy Perſon, thy Life and Death, thy Soul and Religion, which thou hadſt in the beſt daies of thy health, and when thou didſt diſcourſe wiſely concerning things ſpiritual,* For it is to be ſuppoſed (and if it be not yet done, let this rule re-mind thee of it, and direct thee) that thou haſt caſt about in thy health and conſidered concerning thy change and *the evil day*, that thou muſt be ſick and die, that thou muſt need a comforter, and that it was certain thou wouldſt fall into a ſtate in which all the cords of thy anchor ſhould be ſtretched, and the very rock and foundation of Faith ſhould be atempted; and whatſoever fancies may diſturb you, or whatſoever weakneſſes may invade you, yet conſider, when you were better able to judge and govern the accidents of your life, you concluded it neceſſary to truſt in God, and *poſſeſs your Souls with patience.* Think of things as they think that ſtand by you, and as you did when you ſtood by others; That is a bleſſed thing to be patient; That a quietneſs of ſpirit hath a certain reward; That ſtill there is infinite truth and reality in the promiſes of the Goſpel; That ſtill thou art in the care of God, in the condition of a Son, *and working out thy ſalvation* with Labour and pain, *with fear and trembling;* That now the Sun is under a cloud, but it ſtill ſends forth the ſame influence: and be ſure to make no new principles upon the ſtock of a quick and an impatient ſenſe, or too buſie an apprehenſion: keep your old principles and upon their ſtock diſcourſe and practiſe on towards your concluſion.

3. *Reſolve to bear your ſickneſs like a child*, that is, without conſidering the evils and the pains, the ſorrows and the danger; but go ſtreight forward, and let thy thoughts caſt about for nothing, but how to make advantages of it by the inſtrument of Religion. He that from a high tower looks down upon the precipice, and meaſures

meaſures the ſpace through which he muſt deſcend, and conſiders what a huge fall he ſhall have, ſhall feel more by the horrour of it than by the laſt daſh on the pavement: and he that tells his groans and numbers his ſighs, and reckons one for every gripe of his belly or throb of his diſtempered pulſe, will make an *artificial ſickneſs* greater than the *natural*. And if thou beeſt aſhamed that a child ſhould bear an evil better than thou, then take his inſtrument, and allay thy ſpirit with it; reflect not upon thy evil, but contrive as much as you can for duty, and in all the reſt *inconſideration* will eaſe your pain.

4. If thou feareſt thou ſhalt need, obſerve and draw together all ſuch things as are apt to charm thy ſpirit, and eaſe thy fancy in the ſufferance. It is the counſel of *Socrates*: *It is* (ſaid he) *a great danger, and you muſt by diſcourſe and arts of reaſoning inchant it into ſlumber and ſome reſt.* It may be thou wert moved much to ſee a perſon of Honour to die untimely; or thou didſt love the Religion of that death-bed, and it was dreſſed up in circumſtances fitted to thy needs, and hit thee on that part where thou wert moſt ſenſible; or ſome little ſaying in a Sermon or paſſage of a book was choſen and ſingled out by a peculiar apprehenſion, and made conſent lodge awhile in thy ſpirit, even then when thou didſt place death in thy meditation, and, didſt view it in all its dreſs of fancy: Whatſoever that was which at any time did pleaſe thee in thy moſt paſſionate and phantaſtic part, let not that go, but bring it home at that time eſpecially; becauſe when thou art in thy weakneſs, ſuch little things will eaſier move thee than a more ſevere diſcourſe and a better reaſon. For a ſick man is like a ſcrupulous; his caſe is gone beyond the cure of arguments, and it is a *trouble* that can only be helped by chance, or a lucky ſaying; and *Ludovico Corbinelli* was moved at the death of *Henry* the ſecond more than if he had read the ſaddeſt Elegy of all the unfortunate Princes in Chriſtendom, or all the ſad ſayings of Scripture, or the threnes of the funeral Prophets. I deny not but this

Καλὸς γὰρ ὁ κίνδυνος, ἢ χὴ τὰ τοιαῦτα ἐπᾴδειν ἑαυτῷ.

this course is most proper to weak persons; but it is a state of weakness for which we are now providing remedies and instruction, a strong man will not need it: but when our sickness hath rendred us weak in all senses, it is not good to refuse a remedy because it supposes us to be sick. Bnt then, if to the Catalogue of weak persons we adde all those who are ruled by fansie, we shall find that *many persons in their health*, and *more in their sickness*, are under the dominion of fansie, and apt to be helped by those little things which themselves have found fitted to their apprehension, and which no other man can minister to their needs, unless by chance, or in a heap of other things. But therefore every man should remember by what instruments he was at any time much moved, and try them upon his spirit in the day of his calamity.

5. *Do not chuse the kind of thy Sickness, or the manner of thy Death;* but let it be what God please, so it be no greater than thy spirit or thy patience: and for that you are to relie upon the promise of God, and to secure thy self by praier and industry: but in all things else let God be thy chuser, and let it be thy work to submit indifferently, and attend thy duty. It is lawful to beg of God that thy sickness may not be sharp or noisome, infectious or unusual, because these are circumstances of evil which are also proper instruments of temptation: and though it may well concern the prudence of thy Religion to fear thy self, and keep thee from violent temptations, who hast so often fallen in little ones; yet even in these things be sure to keep some degrees of indifferency; that is, if God will not be intreated to ease thee, or to change thy trial, then be importunate that thy spirit and its interest be secured, and *let him do what seemeth good in his eyes.* But as in the degrees of sickness thou art to submit to God, so in the kind of it (supposing equal degrees) thou art to be altogether incurious, whether God call thee by a Consumption or an Asthma, by a Dropsie or a Palsie, by a Fever in thy humors or a Fever in thy spirits; because all such nicety of choice,

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is nothing but a colour to legitimate Impatience, and to make an excuſe to murmur privately, and for circumſtances, when in the ſumm of affairs we durſt not own Impatience. I have known ſome perſons vehemently wiſh that they might die of a Conſumption, and ſome of theſe had a plot upon Heaven, and hoped by that means to ſecure it after a careleſs life; as thinking a lingring ſickneſs would certainly infer a lingring and a protracted Repentance; and by that means they thought they ſhould be ſafeſt: Others of them dreamed it would be an eaſier death; and have found themſelves deceived, and their Patience hath been tired with a weary ſpirit and an uſeleſs body, by often converſing with healthful perſons and vigorous neighbours, by uneaſineſs of the fleſh and the ſharpneſs of their bones, by want of ſpirits and a dying life; and in concluſion have been directly debauched by peeviſhneſs and a fretful ſickneſs: And theſe men had better have left it to the *wiſdom* and *goodneſs* of God, for they both are infinite.

6. *Be patient in the deſires of Religion, and take care that the forwardneſs of exterior actions do not diſcompoſe thy ſpirit; while thou feareſt that by leſs ſerving God in thy diſability, thou runneſt backward in the accounts of pardon and the favour of God.* Be content that the time which was formerly ſpent in prayer be now ſpent in vomiting and carefulneſs and attendances: ſince God hath pleaſed it ſhould be ſo, it does not become us to think hard thoughts concerning it. Do not think that God is only to be found in a great prayer, or a ſolemn office; he is moved by a ſigh, by a groan, by an act of love: And therefore when your pain is great and pungent, lay all your ſtrength upon it, to bear it patiently, when the evil is ſomething more tolerable, let your mind think ſome pious, though ſhort, meditation; let it not be very buſie, and full of attention, for that will be but a new temptation to your Patience, and render your Religion tedious and hateful. But record your deſires, and preſent your ſelf to God by general acts of will and underſtanding, and by habitual

habitual remembrances of your former vigorousness, and by verification of the same grace, rather than proper exercises. If you can do more, do it; but if you cannot, let it not become a scruple to thee. We must not think man is tied to the forms of health, or that he who swoons and faints is obliged to his usual forms and hours of prayer; *if we cannot labour, yet let us love.* Nothing can hinder us from that but our own uncharitableness.

7. Be obedient to thy Physician in those things that concern him, if he be a person fit to minister unto thee. *God is he only that needs no help*, and God hath created the Physician for thine: therefore use him *temperately*, without violent confidences; and *sweetly*, without uncivil distrustings, or refusing his prescriptions upon humours or impotent fear. A man may refuse to have his arm or leg cut off, or to suffer the pains of *Marius* his incision: and if he believes that to die is the less evil, he may compose himself to it without hazarding his Patience or introducing that which he thinks a worse evil: but that which in this article is to be reproved and avoided is, that some men will chuse to die out of fear of death, and send for Physicians, and do what themselves list, and call for counsel, and follow none. When there is reason they should decline him, it is not to be accounted to the stock of a sin; but where there is no just cause, there is a direct Impatience.

Ipsi ceu vi Deo nullo est opus; apud Senecam. Scaliger rectè emendat, Ipsi ceu Deo, &c. Ex Græco scilicet, Μόνῳ Θεῷ ἀνελλιπὴς ἡ εὐεργεσία.

Hither is to be reduced that we be not too confident of the Physician, or drain our hopes of recovery from the fountain through so imperfect chanels; laying the wells of God dry, and digging to our selves *broken Cisterns*. Physicians are the Ministers of God's mercies and providence, in the matter of health and ease, of restitution or death; and when God shall enable their judgments, and direct their counsels, and prosper their medicines, they shall do thee good, for which you must give God thanks, and to the Physician the honour of a blessed *instrument*. But this cannot always

always be done: And *Lucius Cornelius*, the Lieutenant in *Portugal* under *Fabius* the Conſul, boaſted in the inſcription of his Monument, that he had lived a healthful and vegete age till his laſt ſickneſs, but then complained he was forſaken by his Phyſician, and railed upon *Æſculapius*, for not accepting his vow and paſſionate deſire of preſerving his life longer: and all the effect of that impatience and the folly was, that it is recorded to following ages, that he died without Reaſon and without Religion. But it was a ſad ſight to ſee the favour of all *France* confined to a Phyſician and a Barber, and the King (*Lewis* the XI.) to be ſo much their ſervant that he ſhould acknowledge and own his life from them, and all his eaſe to their gentle dreſſing of his Gout and friendly miniſteries; for the King thought himſelf *undone* and *robbed* if he ſhould die: his portion here was fair; and he was loth to exchange his poſſeſſion for the intereſt of a bigger hope.

L. Cornel. Legatus ſub Fabio Conſule vividam naturam & virilem animum ſervavi, quoad animam efflavi; & tandem deſertus ope medicorum & Æſculapii Dei ingrati, cui me voveram ſodalem perpetuò futurum, ſi fila aliquantùlùm optata protuliſſet.
Vetus Inſcriptio in Luſitania.

——— Nunc omnibus anxius aris
Illacrymat, ſignátque fores, & pectore tergit
Limina; nunc fruſtra vocat exorabile numen.
Papin. lib. 5.

8. *Treat thy Nurſes and Servants ſweetly, and as it becomes an obliged and a neceſſitous perſon.* Remember that thou art very troubleſome to them, that they trouble not thee willingly; that they ſtrive to do thee eaſe and benefit, that they wiſh it and ſigh, and pray for it, and are glad if thou likeſt their attendance: that whatſoever is amiſs is thy diſeaſe, and the uneaſineſs of thy head or thy ſide, thy diſtemper or thy diſaffections; and it will be an unhandſome injuſtice to be troubleſome to them becauſe thou art ſo to thy ſelf; to make them feel a part of thy ſorrows, that thou mayeſt not bear them alone; evilly to requite their care by thy too-curious and impatient wrangling and fretful ſpirit. That tenderneſs is vicious and unnatural that ſhrieks out under the weight of a gentle cataplaſm; and he will ill comply with *God's rod*, that cannot endure *his friends greateſt kindneſs*; and he will be

be very angry (if he durſt) with God's ſmiting him, that is peeviſh with his ſervants that go about to eaſe him.

9. *Let not the ſmart of your Sickneſs make you to call violently for Death:* you are not patient, unleſs you be content to live, God hath wiſely ordered that we may be the better reconciled with Death, becauſe it is the period of many calamities; but where-ever the General hath placed thee, ſtir not from thy ſtation until thou beeſt called off, but abide ſo, that death may come to thee by the deſign of him who intends it to be thy advantage. God hath made Sufferance to be thy work; and do not impatiently long for evening, leſt at night thou findeſt the reward of him that was weary of his work: for he that is weary before his time is an unprofitable ſervant, and is either idle or diſeaſed.

Προαποθνήσκειν Græci vocant, cùm Mors propter Impatientiam petitur.

10. That which remains in the practice of this Grace is, that the ſick man ſhould do acts of Patience by way of Prayer and Ejaculations: In which he may ſerve himſelf of the following collection.

SECT. II.

Acts of Patience by way of Prayer and Ejaculation.

Job 5. 8, *I Will ſeek unto God, unto God will I commit my cauſe,*
9, *Which doth great things and unſearchable, marvellous*
things without number:

11, *To ſet up on high thoſe that be low, that thoſe which mourn*
may be exalted to ſafety.

16, * * *So the poor have hope, and iniquity ſtoppeth her*
mouth.

17, *Behold, happy is the man whom God correcteth: therefore*
deſpiſe not thou the chaſtening of the Almighty.

18, *For he maketh ſore, and bindeth up; he woundeth, and*
his hands make whole.

19. *He ſhall deliver thee in ſix troubles, yea in ſeven there*
ſhall no evil touch thee.

26. *Thou ſhalt come to thy grave in a juſt age, like as a ſhock*
of corn cometh in his ſeaſon.

I re-

I remember thee upon my bed, and meditate upon thee in the night-watches. Becauſe thou haſt been my help, therefore under the ſhadow of thy wings will I rejoyce. My ſoul followeth hard after thee; for thy right hand hath upholden me. Pſal. 63. 6, 7, 8.

God reſtoreth my ſoul: he leadeth me in the path of righteouſneſs for his Name's ſake. Yea though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me; thy rod and thy ſtaff, they comfort me. Pſal. 23. 3, 4.

In the time of trouble he ſhall hide me in his pavilion: in the ſecret of his tabernacle ſhall he hide me, he ſhall ſet me up upon a rock. Pſal. 27. 5.

The Lord hath looked down from the height of his ſanctuary, from the heaven did the Lord behold the earth: To hear the groaning of his priſoners; to looſe thoſe that are appointed to death. Pſal. 102. 19, 20.

*I cried unto God with my voice, even unto God with my voice, and he gave ear unto me. In the day of my trouble I ſought the Lord; my ſore ran in the night and ceaſed not; my Soul refuſed to be comforted, * I remembred God, and was troubled: I complained, and my ſpirit was overwhelmed. Thou holdeſt mine eyes waking: I am ſo troubled that I cannot ſpeak. Will the Lord caſt me off for ever? and will he be favourable no more? Is his promiſe clean gone for ever? doth his promiſe fail for evermore? Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? And I ſaid, This is my infirmity: but I will remember the years of the right hand of the moſt High.* Pſal. 77. 1, 2, 3, 4, 7, 8, 9, 10.

No temptation hath taken me, but ſuch as is common to man: But God is faithful, who will not ſuffer me to be tempted above what I am able; but will with the temptation alſo make a way to eſcape, that I may be able to bear it. 1 Cor. 10. 13.

Whatſoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of peace and conſolation grant me to be ſo minded. Rom. 15. 4, 5.

It is the Lord, let him do what ſeemeth good in his eyes. 1 Sam. 3. 18.

Surely the word that the Lord hath ſpoken is very good: but thy ſervant is weak: O remember mine infirmities; and lift thy ſervant up that leaneth upon thy right hand.

There is given unto me a thorn in the fleſh to buffet me.
2 Cor.12. *For this thing I beſought the Lord thrice, that it might de-*
7,8, *part from me. And he ſaid unto me, My grace is ſuffici-*
9, *ent for thee: for my ſtrength is made perfect in weakneſs.*
Moſt gladly therefore will I glory in my infirmities, that the
10. *power of Chriſt may reſt upon me. For when I am weak,*
Lam.3.58 *then am I ſtrong.*
O Lord, thou haſt pleaded the cauſes of my ſoul; thou
18, *haſt redeemed my life. And I ſaid, My ſtrength and my*
19, *hope is in the Lord; Remembring my affliction and my mi-*
20, *ſery, the wormwood and the gall. My ſoul hath them ſtill*
21, *in remembrance, and is humbled within me. This I recall*
22, *to my mind, therefore I have hope.*
23, *It is the Lord's mercies that we are not conſumed, becauſe*
24, *his compaſſions fail not. They are new every morning,*
great is thy faithfulneſs. The Lord is my portion, ſaid my
25, *ſoul, therefore will I hope in him.*
26, *The Lord is good to them that wait for him, to the ſoul*
that ſeeketh him. It is good that a man ſhould both hope,
and quietly wait for the ſalvation of the Lord. For the
31,32, *Lord will not caſt off for ever. But though he cauſe grief,*
yet will he have compaſſion according to the multitude of his
33, *mercies. For he doth not afflict willingly, nor grieve the*
children of men.
39. *Wherefore doth a living man complain? a man for the*
Job 14.13. *puniſhment of his ſins? O that thou wouldeſt hide me in the*
grave [of Jeſus,] *that thou wouldeſt keep me ſecret, until*
thy wrath be paſt: that thou wouldeſt appoint me a ſet time,
and remember me!
Job 2.20. *Shall we receive good at the hand of God, and ſhall we*
not receive evil?

The

The ſick man may recite, or hear recited, the following Pſalms in the intervals of his Agony.

I.

O Lord, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure. Pſal. 6.

Have mercy upon me, O Lord, for I am weak; O Lord, heal me, for my bones are vexed.

My ſoul is alſo ſore vexed: but thou, O Lord, how long?

Return, O Lord, deliver my ſoul: O ſave me for thy mercies ſake.

For in death no man remembreth thee: in the grave who ſhall give thee thanks?

I am weary with my groaning, all the night make I my bed to ſwim: I water my couch with my tears.

Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all my [ſorrows.]

Depart from me all ye workers of iniquity; for the Lord hath heard the voice of my weeping.

The Lord hath heard my ſupplication: the Lord will receive my prayer.

Bleſſed be the Lord who hath heard my prayer, and hath not turned his mercy from me.

II.

IN the Lord put I my truſt: how ſay ye to my ſoul, Flee as a bird to your mountain? Pſal. 11. 1,

The Lord is in his holy Temple, the Lord's Throne is in heaven; his eyes behold, his eye-lids try the children of men. 4.

Preſerve me, O God, for in thee do I put my truſt. Pſal. 16. 1,

O my ſoul, thou haſt ſaid unto the Lord, Thou art my Lord; my goodneſs extendeth not to thee. 2,

The Lord is the portion of mine inheritance and of my cup: thou maintaineſt my lot. 5,

I will bleſs the Lord, who hath given me counſel: my reins alſo inſtruct me in the night ſeaſons. 7,

I have ſet the Lord always before me: becauſe he is at my right hand, I ſhall not be moved. 8,

Therefore my heart is glad, and my glory rejoyceth; my
9. *flesh also shall rest in hope.*

Thou wilt shew me the path of life: in thy presence is
11. *the fulness of joy, at thy right hand there are pleasures for evermore.*

Psal. 17. 15 *As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.*

III.

Psal. 31. 9. *HAve mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief; yea my soul and my belly.*

10, *For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.*

12, *I am like a broken vessel.*

14, *But I trusted in thee, O Lord; I said, Thou art my God.*

15, 16. *My times are in thy hand: Make thy face to shine upon thy servant: save me for thy mercie's sake.*

Psal. 27. 8, *When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek.*

9, *Hide not thy face from me; put not thy servant away in thine anger: Thou hast been my help, leave me not, neither forsake me, O God of my salvation.*

13. *I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.*

Psa. 31. 19 *O how great is thy goodness which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!*

20, *Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues,* [from the calumnies and aggravation of sins by Devils.]

22, *I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplication when I cried unto thee.*

23, *O love the Lord all ye his Saints: for the Lord preserveth the faithful, and plenteously rewardeth the proud doer.*

24. *Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.*

The

The Prayer to be ſaid in the beginning of a ſickneſs.

O Almighty God, merciſull and gracious, who in thy juſtice didſt ſend ſorrow and tears, ſickneſs and death into the world, as a puniſhment for man's ſins, and haſt comprehended all under ſin, and this ſad covenant of Sufferings, *not to deſtroy us, but that thou mighteſt have mercy upon all*, making thy juſtice to miniſter to mercy, *ſhort afflictions to an eternal weight of glory*; as thou haſt turned my ſins into ſickneſs, ſo turn my ſickneſs to the advantages of Holineſs and Religion, of Mercy and Pardon, of Faith and Hope, of Grace and Glory. Thou haſt now called me *to the fellowſhip of ſufferings*: Lord, by the inſtrument of Religion let my preſent condition be ſo ſanctified, that my ſufferings may be united to the ſufferings of my Lord, that ſo thou mayſt pity me and aſſiſt me. Relieve my ſorrow, and ſupport my ſpirit: direct my thoughts, and ſanctifie the accidents of my ſickneſs, and that the puniſhment of my ſin may be the ſchool of Vertue: in which ſince thou haſt now entred me, Lord, make me a holy proficient; that I may behave my ſelf as a ſon under diſcipline, humbly and obediently, evenly and penitently, that I may come by this means nearer unto thee; that if I ſhall go forth of this ſickneſs by the gate of Life and health, I may return to the world with great ſtrenghts of ſpirit, to run a new race of a ſtricter Holineſs and a more ſevere Religion: or if I paſs from hence with the out-let of death, I may enter into the boſom of my Lord, and may feel the preſent joys of a certain hope of that Sea of pleaſures in which all thy Saints and ſervants ſhall be comprehended to eternal ages. Grant this for *Jeſus* Chriſt his ſake, our deareſt Lord and Saviour. Amen.

An act of Reſignation to be ſaid by a ſick perſon in all the evil accidents of his Sickneſs.

O Eternal God, thou haſt made me and ſuſtained me, thou haſt bleſſed me in all the daies of my life,

and haſt taken care of me in all variety of accidents; and nothing happens to me in vain, nothing without thy providence; and I know thou ſmiteſt thy ſervants in mercy, and with deſigns of the greateſt pity in the world: Lord, I humbly ly down under thy rod; do with me as thou pleaſeſt; do thou chuſe for me, not only the whole ſtate and condition of being, but every little and great accident of it. Keep me ſafe by thy grace, and then uſe what inſtrument thou pleaſeſt of bringing me to thee. Lord, I am not ſolicitous of the paſſage, ſo I may get thee. Only, O Lord, remember my infirmities, and let thy ſervant rejoyce in thee alwaies, and feel and confeſs, and glory in thy goodneſs. O be thou as delightful to me in this my medicinal ſickneſs, as ever thou wert in any of the dangers of my proſperity: let me not peeviſhly refuſe thy pardon at the rate of a ſevere diſcipline. I am thy ſervant and thy creature, thy purchaſed poſſeſſion, and thy ſon; I am all thine: and becauſe thou haſt mercy in ſtore for all that truſt in thee, I cover mine eyes, and in ſilence wait for the time of my redemption. *Amen.*

A Prayer for the grace of Patience.

MOſt merciful and gracious Father, who in the Redemption of loſt Mankind by the Paſſion of thy moſt holy Son haſt eſtabliſhed a Covenant of Sufferings, I bleſs and magnifie thy Name that thou haſt adopted me into the inheritance of Sons, and haſt given me a portion of my elder Brother. Lord, the Croſs falls heavy and ſits uneaſie upon my ſhoulders; my *ſpirit is willing, but* my *fleſh is weak*: I humbly beg of thee that I may now rejoyce in this thy diſpenſation and effect of providence. I know and am perſwaded that thou art then as gracious when thou ſmiteſt us for amendment or trial, as when thou relieveſt our wearied bodies in compliance with our infirmity, I rejoyce, O Lord, in thy rare and myſterious mercy, who by ſufferings haſt turned our miſery into advantages unſpeakable: for ſo thou makeſt us like to thy Son, and giveſt us

us a gift that the Angels did never receive: for they cannot die in conformity to and imitation of their Lord and ours; but, bleſſed be thy Name, we can, and, deareſt Lord, *Let it be ſo.* Amen.

II.

THou who art the God of Patience and conſolation ſtrengthen me in the inner man, that I may *bear the yoak and burthen of the Lord* without any uneaſie and uſeleſs murmures and inneffective unwillingneſs. Lord, I am unable to ſtand under the croſs, unable of my ſelf: but thou, O Holy *Jeſus*, who didſt feel the burthen of it, who didſt ſink under it, and wert pleaſed to admit a man to bear part of the load when thou underwenteſt all for him, be thou pleaſed to eaſe this load by fortifying my ſpirit, that I may be ſtrongeſt when I am weakeſt, and may be able to do and ſuffer every thing that thou pleaſeſt through Chriſt which ſtrengthens me, Lord, if thou wilt ſupport me, I will for ever praiſe thee: If thou wilt ſuffer the load to preſs me yet more heavily, I will cry unto thee, and complain unto my God; and at laſt I will ly down and dy, and by the mercies and interceſſion of the Holy *Jeſus*, and the conduct of thy bleſſed Spirit, and the miniſtery of Angels, paſs into thoſe manſions where holy Souls reſt, and weep no more. Lord, pity me; Lord, ſanctifie this my ſickneſs; Lord, ſtrengthen me; Holy *Jeſus*, ſave me and deliver me. Thou knoweſt how ſhamefully I have fallen with pleaſure: in thy mercy and very pity let me not fall with pain too. O let me never *charge God fooliſhly*, nor offend thee by my Impatience and uneaſie ſpirit, nor weaken the hands and hearts of thoſe that charitably miniſter to my needs: but let me paſs through *the valleys of tears* and *the valley of the ſhadow of death* with ſafety and peace, with a meek ſpirit and a ſenſe of the Divine mercies: and though thou breakeſt me in peices, my hope is, thou wilt gather me up in the gatherings of eternity.

Grant this, eternal God, gracious Father, for the merits and intercession of our merciful high Priest, who once suffered for me, and for ever intercedes for me, our most gracious and ever-Blessed Saviour *Jesus*.

A Prayer to be said when the sick man takes Physic.

O Most Blessed and eternal *Jesus*, thou who art the great Physician of our Souls, and *the Sun of righteousness arising with healing in thy wings*, to thee is given by thy heavenly Father the Government of all the world, and thou dispossest every great and little accident to thy Father's honour, and to the good and comfort of them that love and serve thee: Be pleased to bless the ministery of thy servant in order to my ease and health, direct his judgment, prosper the medicines, and dispose the chances of my sickness fortunately, that I may feel the blessing and loving-kindness of the Lord in the ease of my pain and the restitution of my health: that I being restored to the society of the living, and to thy solemn Assemblies, may praise thee and thy goodness secretly among the faithful and in the Congregation of thy redeemed ones, here in the outer-courts of the Lord, and hereafter in thy eternal Temple for ever and ever. Amen.

SECT. III.

Of the practice of the grace of Faith in the time of Sickness.

NOW is the time in which the Faith appears most necessary, and most difficult. It is the foundation of a good life, and the foundation of all our hopes: it is that without which we cannot live well, and without which we cannot dy well: it is a Grace that then we shall need to support our spirits, to sustain our hopes, to alleviate our sickness, to resist temptations, to prevent despair: upon the belief of the Articles of our Religi-

on,

on, we can do the works of a holy life; but upon belief of the Promiſes, we can bear our ſickneſs patiently, and die chearfully. The ſick man may practiſe it in the following inſtances.

1. *Let the ſick man be careful that he do not admit of any doubt concerning that which he believed and received from a common conſent in his beſt health and days of election and Religion.* For if the Devil can but prevail ſo far as to unfix and unrivet the reſolution and confidence or fulneſs of aſſent, it is eaſie for him ſo to unwind the ſpirit, that from *why* to *whether or no*, from *whether or no* to *ſcarcely not*, from *ſcarcely not* to *abſolutely not at all*, are ſteps of a deſcending and falling ſpirit: and whatſoever a man is made to doubt of by the weakneſs of his underſtanding in a ſickneſs, it will be hard to get an inſtrument ſtrong or ſubtil enough to re-inforce and inſure: For when the ſtrengths are gone by which Faith held, and it does not ſtand firm by the weight of its own bulk and great conſtitution, nor yet by the cordage of a tenacious root; then it is prepared for a ruine, which it cannot eſcape in the tempeſts of a ſickneſs and the aſſaults of a Devil. * Diſcourſe and argument, * the line of Tradition, and * a never-failing Experience, * the Spirit of God, and * the truth of Miracles, * the word of Prophecy, and * the bloud of Martyrs, * the excellency of the Doctrine, and * the neceſſity of men, * the riches of the Promiſes, and * the wiſdom of the Revelations, * the reaſonableneſs and * ſublimity, * the concordance and the * uſefulneſs of the Articles, and * their compliance with all the needs of man, * and the government of Commonwealths, are like the ſtrings and branches of the roots by which Faith ſtands firm and unmovable in the ſpirit and underſtanding of a man. But in Sickneſs the underſtanding is ſhaken, and the ground is removed in which the root did grapple, and ſupport its trunk; and therefore there is no way now but that it be left to ſtand upon the old confidences, and by the firmament of its own weight: it muſt be left to ſtand, becauſe it always ſtood there before:

—— Non jam validis radicibus hærens, Pondere fixa ſuo ——

before: and as it stood all his life-time in the *ground of understanding*, so it must now be supported with *will*, and a *fixed resolution*. But disputation tempts it, and shakes it with trying, and overthrows it with shaking. Above all things in the world, let the sick man fear a proposition which his sickness hath put into him contrary to the discourses of health and a sober untroubled reason.

Sanctiúsq; ac reverentius visum de actis Deorum credere quàm scire. Tacit.

2. *Let the sick man mingle the recital of his Creed together with his Devotions, and in that let him account his Faith; not in Curiosity and Factions, in the confessions of parties and interests:* for some overforward zeals are so earnest to profess their little and uncertain articles, and glory so to dy in a particular and divided communion, that in the profession of their Faith they lose or discompose their Charity. Let it be enough that we secure our interest of Heaven, though we do not go about to appropriate the mansions to our Sect: for every good man hopes to be saved as he is a Christian, and not as he is a Lutheran, or of another division. However those articles upon which he can build the exercise of any vertue in his sickness, or upon the stock of which he can improve his present condition, are such as consist in *the greatness and goodness*, the *veracity* and *mercy of God* through *Jesus* Christ: nothing of which can be concerned in the fond disputations which faction and interest hath too long maintained in Christendom.

Fides tua te salvum faciet: non exercitatio Scripturarum. Fides in regula posita est; (scil. in Symbolo quod jam recitaverat) habet legem, & salutem de observatione legis: Exercitatio autem in curiositate consistit, habens gloriam solam de peritiæ studio. Cedat curiositas Fidei; cedat Gloria Saluti.

Tert. de præscript.

S. Augustinus vocat Symbolum comprehensionem Fidei vestræ atque perfectionem; Cordis signaculum, & nostræ militiæ sacramentum. Amb. lib. 3. de Veland. Virgin. Aug. serm. 115.

Non per difficiles nos Deus as beatam vitam quæstiones vocat. In absoluto nobis & facili est æternitas; Jesum suscitatum à mortuis per Deum credere, & ipsum esse Dominum confiteri.

S. Hilar. lib. 10. de Trinit.

Hæc est fides Catholica, de Symbolo suo dixit Athanasius, vel quicunque author est Athanas. de fide Nicena.

Ἡ γὰρ ἐν αὐτῇ παρὰ τῶν πατέρων κατὰ τὰς θείας γραφὰς ὁμολογηθεῖσα πίστις αὐτάρκης ἐστὶ πρὸς ἀνατροπὴν μὲν πάσης ἀσηβείας, σύστασιν δὲ τῆς εὐσεβείας ἐν Χριστῷ.

Ep. ad EFict.

3. *Let the sick mans Faith especially be active about the promises of Grace, and the excellent things of the Gospel;* those which can comfort his sorrows, and

inable

inable his Patience; thoſe upon the hopes of which he did the duties of his life, and for which he is not unwilling to die: ſuch as the *Interceſſion* and *Advocation of Chriſt*, Remiſſion of ſins, the Reſurrection, the myſterious arts and mercies of man's Redemption, Chriſt's triumph over death and all the powers of hell, the Covenant of grace, or the bleſſed iſſues of Repentance; and above all, the article of Eternal life, upon the ſtrength of which 11000. Virgins went chearfully together to their martyrdom, and 20000. Chriſtians were burned by *Diocletian* on a Chriſtmas-day, and whole armies of *Aſian* Chriſtians offered themſelves to the Tribunals of *Arius Antonius*, and whole Colledges of ſevere perſons were inſtituted, who lived upon Religion, whoſe *dinner* was the *Euchariſt*, whoſe *ſupper* was *praiſe*, and their *nights* were *watches*, and their *days* were *labour*; for the hope of which then men counted it gain to loſe their eſtates, and gloried in their ſufferings, and rejoyced in their perſecutions, and were glad at their diſgraces. This is the article that hath made all the Martyrs of Chriſt confident and glorious; and if it does not more then ſufficiently ſtrengthen our ſpirits to the preſent ſuffering, it is becauſe we underſtand it not, but have the appetites of beaſts and fools. But if the ſick man fixes his thoughts, and ſets his habitation to dwell here, he ſwells his hope, and maſters his fears, and eaſes his ſorrows, and overcomes his temptations.

4. *Let the ſick man endeavour to turn his Faith of the Articles into the Love of them:* and that will be an excellent inſtrument, not only to refreſh his ſorrows, but to confirm his Faith in defiance of all temptations. For a ſick man and a diſturbed underſtanding are not competent and fit inſtruments to judge concerning the reaſonableneſs of a Propoſition. But therefore let him conſider and love it, becauſe it is uſefull and neceſſary, profitable and gracious: and when he is once in love with it, and then alſo renews his love to it, when he feels the need of it, he is an intereſted perſon, and for his own ſake will never let it go, and paſs into the ſhadows

ſhadows of doubting, or the utter darkneſs of infidelity. *An Act of Love* will make him have a mind to it; and we eaſily believe what we love, but very uneaſily part with our belief which we for ſo great an intereſt have choſen, and entertained with great affection.

5. *Let the ſick perſon be infinitely careful that his Faith be not tempted by any man, or any thing; and when it is in any degree weakened, let him lay faſt hold upon the concluſion,* upon the Article it ſelf and by earneſt prayer beg of God to guide him in certainty and ſafety. For let him conſider that the article is better than all its contrary or contradictory, and he is concerned that it be true, and concerned alſo that he do believe it: but he can receive no good at all if Chriſt did not dy, if there be no Reſurrection, if this Creed hath deceived him: therefore all that he is to do is to ſecure his hold, which he can do no way but *by prayer* and *by his intereſt.* And by this argument or inſtrument it was that *Socrates* refreſhed the evil of his condition, when he was to drink his *Acönite.* 'If 'the Soul be immortal, and perpetual rewards be laid 'up for wiſe ſouls, then I loſe nothing by my death: 'but if there be not, then I loſe nothing by my opini'on; for it ſupports my ſpirit in my paſſage and the 'evil of being deceived cannot overtake me when I 'have no being. So it is with all that are tempted in their Faith. If thoſe articles be not true, then the men are nothing; if they be true, then they are happy: and if the Articles fail, there can be no puniſhment for believing; but if they be true, my *not believing* deſtroys all my portion in them, and poſſibility to receive the excellent things which they contain. By Faith we *quench the fiery darts of the devil:* but if our Faith be quenched, wherewithal ſhall we be able to endure the aſſault? Therefore ſeiſe upon the Article, and ſecure the great object, and the great inſtrument, that is, *the hopes of pardon and eternal life through Jeſus Chriſt;* and do this by all means, and by any inſtrument, artificial or inartificial, by argument or by ſtratagem, by

In Phædon.

perfect

perfect reſolution or by diſcourſe, by the hand and ears of Premiſſes or the foot of the Concluſion, by right or by wrong, becauſe we underſtand it or becauſe we love it, *ſuper totam materiam*, becauſe I will and becauſe I ought, becauſe it is ſafe to do ſo and becauſe it is not ſafe to do otherwiſe; becauſe if I do, I may receive a good, and becauſe if I do not, I am miſerable; either for that I ſhall have a portion of ſorrows, or that I can have no portion of good things, without it.

SECT. IV.

Acts of Faith, by way of Prayer and Ejaculation, to be ſaid by ſick men in the days of their Temptation.

LOrd, whither ſhall I go? thou haſt the words of eternal life. Joh.6.68.

I believe in God the Father Almighty, and in Jeſus Chriſt his only Son our Lord, &c.

And I believe in the holy Ghoſt, &c.

Lord, I believe: help thou mine unbelief. Mar.9.24

I know and am perſwaded by the Lord Jeſus, that none of us liveth to himſelf, and no man dieth to himſelf: For whether we live, we live unto the Lord; and whether we dy, we dy unto the Lord: whether we live therefore or dy, we are the Lord's. Ro.14.14 7, 8.

If God be for us, who can be againſt us? Rom.8.31

He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him give us all things? 32,

Who ſhall lay any thing to the charge of God's elect? 33,

It is God that juſtifieth. Who is he that condemneth? It is Chriſt that died; yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us. 34.

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous: And he is the propitiation for our ſins. 1 Joh.2.1, 2.

This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners. 1 Tim.1. 15.

O grant

O grant that I may obtain mercy, that in me *Jesus* Christ may shew forth all long-suffering, that I may believe in him to life everlasting.

2 Thes.2. 13, 14, *I am bound to give thanks unto God alway, because God hath from the beginning chosen me to salvation, through sanctification of the Spirit, and belief of the truth, Whereunto he called me by the Gospel, to the obtaining of the glory of the Lord Jesus Christ.*

16, 17. *Now our Lord Jesus Christ himself, and God even our Father which hath loved us, and hath given us everlasting consolation, and good hope through grace, Comfort my heart, and stablish me in every good word and work.*

2 Thes. 3. 5. *The Lord direct my heart into the love of God, and into the patient waiting for Christ.*

2 Thes.1. 11, 12. O that *our God would count me worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of Faith with power. That the Name of our Lord Jesus Christ may be glorified in me, and I in him, according to the grace of our God and the Lord Jesus Christ.*

1 Thes.5. 8, 9, 10, 12. *Let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that whether we wake or sleep, we should live together with him. Wherefore comfort your selves together, and edifie one another.*

Acts 4.12 Acts 3. 23 *There is no name under heaven whereby we can be saved but only the Name of the Lord Jesus. And every soul which will not hear that Prophet shall be destroyed from among the people.*

Gal.6.14. 1 Cor.2.2. Phil.1.21. *God forbid that I should glory save in the Cross of Jesus Christ. I desire to know nothing but Jesus Christ and him crucified. For to me to live is Christ, and to dy is gain.*

Isa.2.22. Hab.2.4. *Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? But the just shall live by Faith.*

Joh.11.27 *Lord, I believe that thou art the Christ, the Son of God,*

*God, * the Saviour of the world, * the reſurrection and the life; and he that believeth in thee, though he were dead, yet ſhall he live?* * Jo.4.42 * Joh.11. 25,

Jeſus ſaid unto her, Said I not to thee, that if thou wouldeſt believe, thou ſhouldeſt ſee the glory of God? 40.

O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the Law. But thanks be to God, who giveth us the victory through our Lord Jeſus Chriſt. Lord, make me *ſtedfaſt and unmovable, always abounding in the work of the Lord: For I know that my labour is not in vain in the Lord.* 1 Cor. 15. 55,56, 57, 58.

The Prayer for the Grace and ſtrengths of Faith.

O Holy and eternal *Jeſus*, who didſt die for me and all mankind, aboliſhing our ſin, reconciling us to God, adopting us into the portion of thine heritage, and eſtabliſhing with us a covenant of Faith and Obedience, making our Souls to rely upon ſpiritual ſtrengths, by the ſupports of a holy belief, and the expectation of rare promiſes, and the infallible truths of God: O let me for ever dwell upon the rock, leaning upon thy arm, believing thy word, truſting in thy promiſes, waiting for thy mercies, and doing thy commandments; that the Devil may not prevail upon me, and my own weakneſſes may not abuſe or unſettle my perſwaſions, nor my ſins diſcompoſe my juſt confidence in thee and thy eternal mercies. Let me always be thy ſervant and thy diſciple, and die in the communion of thy Church, of all faithful people. Lord, I renounce whatſoever is againſt thy truth; and if ſecretly I have or do believe any falſe propoſition, I do it in the ſimplicity of my heart and great weakneſs; and if I could diſcover it, would daſh it in pieces by a ſolemn diſclaiming it: For thou art *the Way, the Truth and the Life*. And I know that whatſoever thou haſt declared, that is the truth of God: and I do firmly adhere to the Religion thou haſt taught, and glory in nothing ſo much as that I am a Chriſtian, that thy Name is called upon

upon me. O my God, *though I dye, yet will I put my truſt in thee. In thee, O Lord, have I truſted; let me never be confounded.* Amen.

SECT. V.

Of the practice of the grace of Repentance in the time of Sickneſs.

MEN generally do very much dread ſudden death, and pray againſt it paſſionately; and certainly it hath in it great inconveniences accidentally to mens eſtates, to the ſettlement of families, to the culture and trimming of ſouls, and it robs a man of the bleſſings, which may be conſequent to ſickneſs, and to the paſſive graces and holy contentions of a Chriſtian, while he deſcends to his grave without an adverſary or a trial: and a good man may be taken at ſuch a diſadvantage, that a ſudden death would be a great evil, even to the moſt excellent perſon, if it ſtrikes him in an unlucky circumſtance. But theſe conſiderations are not the only ingredients into thoſe mens diſcourſe who pray violently againſt ſudden deaths; for poſſibly, if this were all, there may be in the condition of ſudden death ſomething to make recompence for the evils of the over-haſty accident. For certainly, it is a leſs temporal evil to fall by the rudeneſs of a Sword, than the violences of a Fever, and the Axe is much a leſs affliction than a Strangury; and though a ſickneſs tries our vertues, yet a ſudden death is free from temptation: a ſickneſs may be more glorious, and a ſudden death more ſafe. *The deadeſt deaths are beſt*, the ſhorteſt and leaſt premeditate, ſo *Cæſar* ſaid: and *Pliny* called a ſhort death *the greateſt fortune of a mans life.*

Deſcendiſti ad Olympia, ſed nemo præter te: coronam habes victoriam non habes.

Mitiùs ille perit ſubitâ qui mergitur undâ,
Quàm ſua qui liquidis brachia laſſat aquis.
Ovid.

Etiam innocentes mentiri cogit dolor.

For even good men have been forced to an undecency of deportment by the violences of pain: and *Cicero* obſerves concerning *Hercules*, that he was broken in pieces with pain even then when he ſought for immortality

tality by his death, being tortured with a plague knit up in the lappet of his ſhirt. And therefore as a ſudden death certainly loſes the rewards of a holy ſickneſs, ſo it makes that a man ſhall not ſo much hazard and loſe the rewards of a holy life. terrimor textili.

But the ſecret of this affair is a worſe matter: men live at that rate, either of an habitual wickedneſs, or elſe a frequent repetition of ſingle acts of killing and deadly ſins, that a ſudden death is the ruine of all their hopes, and a perfect conſignation to an eternal ſorrow. But in this caſe alſo is a lingring ſickneſs: for our ſickneſs may change us from life to health, from health to ſtrength, from ſtrength to the firmneſs and confirmation of habitual graces; but it cannot change a man from death to life, and begin and finiſh that proceſs which ſits not down but in the boſome of bleſſedneſs. He that waſhes in the morning when his bath is ſeaſonable and healthful, is not only made clean, but ſprightly, and the blood is brisk and coloured like the firſt ſpringing of the morning; but they that waſh their dead cleanſe the skin, and leave paleneſs upon the cheek, and ſtiffneſs in all the joynts. A Repentance upon our death-bed is like waſhing the coarſe, it is cleanly and civil, but makes no change deeper than the skin. But God knows, it is a cuſtom ſo to waſh them that are going to dwell with duſt, and to be *buried in the lap of their kindred* earth, but all their lives time wallow in pollutions without any waſhing at all; or if they do, it is like that of the *Dardani*, who waſhed but thrice all their life-time, when they are born, and when they marry, and when they die; when they are baptized, or againſt a ſolemnity, or for the day of their funeral: but theſe are but ceremonious waſhings, and never purifie the Soul, if it be ſtained and hath ſullied the whiteneſs of its baptiſmal robes.

Lavor honeſtâ horâ & ſalubri, quæ mihi & calorem & ſanguinem ſervet: Rigere & pallere poſt lavacrum mortuas poſſum.
Tertul. Apol. c. 42.
— Cognatâ fœce ſepulti,

Ἀναπλύνεσθαι γὰρ ἅπαξ τοῦ ἔτους ἐν ἡμέρᾳ ἑορτῆς ἀγομένης ἐπιχωρίου τοῖς Δαρδανίοις ἐστὶ νόμος· ἐν ᾗ δὴ καὶ τὰ ἱερεῖα καθαίρεσθαι φασιν.
Ælian. lib. 4. de hiſt. cap. 1.

* God intended we ſhould live a holy life, * he con-

tracted with us in *Jesus* Christ for a holy life, * he made no abatements of the strictest sense of it, but such as did necessarily comply with humane infirmities or possibilities; that is, he understood it in the sense of Repentance, which still is so to renew our duty, that it may be a holy life in the second sense; that is, some great portion of our life to be spent in living as Christians should. * A resolving to repent upon our death-bed is the greatest mockery of God in the world, and the most perfect contradictory to all his excellent designs of mercy and holiness: for therefore he threatned us with Hell if we did not, and he promised Heaven if we did live a holy life: and a late Repentance promises Heaven to us upon other conditions, even when we have lived wickedly. * It renders a man useless and intolerable to the world; taking off the great curb of Religion, of fear and hope, and permitting all impiety with the greatest impunity and encouragement in the world. * By this means we see so many παῖδας πολυχρονίους, as *Philo* calls them, or, as the Prophets, *pueros centum annorum*, children of almost an hundred years old, upon whose grave we may write the inscription which was upon the tomb of *Similis* in *Xiphilin*, Here he lies who *was* so many years, but *lived* but seven. * And the course of Nature runs counter to the perfect designs of Piety; and * God, who gave us a life to live to him, is only served at our death, when we die to all the world; * and we undervalue the great promises made by the Holy *Jesus*, for which the piety, the strictest unerring piety of ten thousand ages is not a proportionable exchange: yet we think it a hard bargain to get Heaven, if we be forced to part with one lust, or live soberly twenty years; but, like *Demetrius Afer*, (who having

Vide Aug. lib. 5. Hom. 4. & serm. 57. de Tempore. Faustum ad Paulinum Ep. 1. in Biblioth. Pp. tom. 5. vet. edit. Concil. Arelat. 1. c. 3. Carthag. 4. cap. 7, 8.

—— Quis luce supremâ
Dimisisse meas serò non ingemit horas?
Sil. Ital. l. 15.

Sic contra rerum naturæ munera nota,
Corvus maturis frugibus ova refert.

In Adrian. Σίμιλις μὲν ἐνταῦθα κεῖται, βιοὺς κατὰ ἔτη τόσα, ζήσας δὲ ἔτη ἑπτά.

Vide the Life of Christ, Disc. of Repentance; Rule of Holy Living, chap. 4. Sect. of Repentance; and volume of Serm. Serm. 5, 6.

having lived a ſlave all his life-time, yet deſiring to deſcend to his grave in freedom, begged manumiſſion of his Lord) we lived in the bondage of our ſin all our days, and hope to die the Lord's freed men. * But above all, this courſe of a delayed Repentance muſt of neceſſity therefore be ineffective and certainly mortal, becauſe it is an intire deſtruction of the very formality and eſſential conſtituent reaſon of Religion: which I thus demonſtrate.

Nè tamen ad Stygias famulus deſcenderet umbras,
Ulreret implicitum cùm ſcelerata lues, (bras,
Cavimus ——

When God made man, and propounded to him an immortal and a bleſſed ſtate, as the end of his hopes and the perfection of his condition, he did not give it him for nothing, but upon certain conditions; which although they could add nothing to God, yet they were ſuch things which man could value, and they were his beſt: and God had made appetites of pleaſure in man, that in them the ſcene of his Obedience ſhould lie. For when God made inſtances of man's Obedience, he 1. either commanded ſuch things to be done which man did naturally deſire, or 2. ſuch things which did contradict his natural deſires, or 3. ſuch which were indifferent. Not the firſt and the laſt: for it could be no effect of love or duty towards God for a man to eat when he was impatiently hungry, and could not ſtay from eating; neither was it any contention of obedience or labour of love for a man to look Eaſtward once a day, or turn his back when the North-winde blew fierce and loud. Therefore for the trial and inſtance of obedience, God made his laws ſo, that they ſhould lay reſtraint upon man's appetites, ſo that man might part with ſomething of his own, that he may give to God his will, and deny it to himſelf for the intereſt of his ſervice: and Chaſtity is the denial of a violent deſire, and Juſtice is parting with money that might help to inrich me, and Meekneſs is a huge contradiction to Pride and Revenge; and the wandring of our eyes, and the greatneſs of our fancy, and our imaginative opinions are to be leſſened, that we may ſerve God. There is no other way of ſerving God, we

have nothing else to present unto him; we do not else give him any thing or part of our selves, but when we for his sake part with what we naturally desire; and difficulty is essential to Vertue, and without choice there can be no reward, and in the satisfaction of our natural desires there is no election, we run to them as beasts to the river or the crib. If therefore any man shall teach or practise such a Religion that satisfies all our natural desires in the days of desires and passion, of lust and appetites, and only turns to God when his appetites are gone, and his desires cease; this man hath overthrown the very being of Vertues, and the essential constitution of Religion: Religion is no Religion, and Vertue is no act of choice, and Reward comes by chance and without condition, if we only are religious when we cannot chuse, if we part with our money when we cannot keep it, with our lust when we cannot act it, with our desires when they have left us. *Death is a certain mortifier*; but that mortification is deadly, not useful to the purposes of a spiritual life. When we are compelled to depart from our evil customs, and leave to live that we may begin to live, then we die to die; that life is the prologue to death, and thenceforth we die eternally.

Cogimur à suetis animum suspendere rebus,
Atque ut vivamus vivere desinimus.
Corn. Gall.

S. *Cyril* speaks of certain people that chose to worship the Sun because he was a day-God; for, believing that he was quenched every night in the Sea, or that he had no influence upon them that light up candles and lived by the light of fire, they were confident they might be Atheists all night and live as they list. Men who divide their little portion of time between Religion and Pleasures, between God and God's enemy, think that God is to rule but in his certain period of time, and that our life is the stage for passion and folly, and the day of death for the work of our life. But as to God *both the day and the night are alike*, so are the first and last of our days; all are his due, and he will account severely with us for the follies of the first, and the evil of the last. The evils and the pains are great which

which are reſerved for thoſe who defer their reſtitution to God's favour till their death. And therefore *Ariſtheus* ſaid well, *it is not the happy death, but the happy life, that makes man happy.* It is in Piety as in Fame and reputation; he ſecures a Good name but looſely that truſts his fame and celebrity only to his aſhes; and it is more a civility than the *baſis* of a firm reputation, that men ſpeak honour of their departed relatives: but if their life be vertuous, it forces honour from contempt, and ſnatches it from the hand of envy, and it ſhines through the creviſes of detraction, and as it anointed the head of the living, ſo it embalms the body of the dead. From theſe premiſſes it follows, that when we diſcourſe of *a ſick mans repentance*, it is intended to be, not a beginning, but the proſecution and conſummation of the covenant of Repentance, which Chriſt ſtipulated with us in Baptiſm, and which we needed all our life, and which we began long before this laſt arreſt, and in which we are now to make farther progreſs, that we may arrive to that integrity and fulneſs of duty, *that our ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.* Acts 3. 19.

Gnoſſius hæc Rhadamanthus habet duriſſima regna,
Caſtigátque, auditq; dolos, ſubigítq; fateri
Quæ quis apud ſuperos furto lætatus inani
Diſtulit in ſeram commiſſa piacula mortem.
Æneid. 6.

— Cineri gloria ſera venit.

Tu mihi, quod rarum eſt, vivo ſublime dediſti
Nomen, ab exſequiis quod dare fama ſolet.

SECT. VI.

Rules for the practice of Repentance in Sickneſs.

1. *LET the ſick man conſider at what gate this Sickneſs entred:* and if he can diſcover the particular, let him inſtantly, paſſionately, and with great contrition daſh the crime in pieces, leſt he deſcend into his grave in the midſt of a ſin, and thence remove into an ocean of eternal ſorrow. But if he only ſuffers the common fate of man, and knows not the particular inlet, he is to be governed by the following meaſures.

2. *Inquire into the Repentance of thy former life* particularly; whether it were of a great and perfect grief, and productive of fixed resolutions of holy living and reductive of these to act; how many daies and nights we have spent in sorrow or care, in habitual and actual pursuance of Vertue; what instrument we have chosen and used for the eradication of sin; how we have judged our selves, and how punished; and, in summe, whether we have by the grace of Repentance changed our life from criminal to vertuous, from one habit to another; and whether we have paid for the pleasure of our sin by smart or sorrow, by the effusion of Alms, or pernoctations or abodes in Praiers, so as the spirit hath been served in our Repentance as earnestly and as greatly as our appetites have been provided for in the daies of our shame and folly.

3. Supply the imperfections of thy repentance by a general or universal sorrow for the sins not onely since the last Communion or absolution, but of thy whole life; for all sins known or unknown, repented and unrepented, of ignorance or infirmity, which thou knowest, or which others have accused thee of; thy clamorous and thy whispering sins, the sins of scandal and the sins of a secret conscience, of the flesh and of the spirit: for it would but be a sad arrest to thy Soul wandring in strange and unusual regions, to see a scroll of uncancelled sins represented and charged upon thee for want of care and notices, and that thy Repentance shall become invalid because of its imperfections.

4. To this purpose it is usually advised by Spiritual persons, that *the sick man make an universal confession*, or a renovation and repetition of all the particular confessions and accusations of his whole life; that now at the foot of his account he may represent the summe total to God and his Conscience, and make provisions for their remedy and pardon according to his present possibilities.

5. Now is the time to *make reflex acts of Repentance*: that as by a general Repentance we supply the want

want of the juſt extenſion of parts; ſo by this we may ſupply the proper meaſures of the intenſion of degrees. In our health we can conſider concerning our own acts whether they be real or hypocritical, eſſential or imaginary, ſincere or upon intereſt, integral or imperfect, commenſurate or defective. And although it is a good caution of ſecurities, after all our care and diligence ſtill to ſuſpect our ſelves and our own deceptions, and for ever to beg of God pardon and acceptance in the union of Chriſt's Paſſion and Interceſſion: yet, in proper ſpeaking, *reflex* acts of Repentance, being a ſuppletory after the imperfection of the *direct*, are then moſt fit to be uſed when we cannot proceed in and proſecute the direct actions. To repent becauſe we cannot repent, and to grieve becauſe we cannot grieve, was a device invented to ſerve the turn of the mother of *Peter Gratian*: but it was uſed by her, and ſo adviſed to be, in her ſickneſs, and laſt actions of Repentance: For in our perfect health and underſtanding if we do not underſtand our firſt act, we cannot diſcern our ſecond; and if we be not ſorry for our ſins, we cannot be ſorry for want of ſorrows: it is a contradiction to ſay we can; becauſe want of ſorrow to which we are obliged is certainly a great ſin; and if we can grieve for that, then alſo for the reſt; if not for all, then not for this. But in the daies of weakneſs the caſe is otherwiſe; for then our actions are imperfect, our diſcourſe weak, our internal actions not diſcernible, our fears great, our work to be abreviated, and our defects to be ſupplied by ſpiritual arts: and therefore it is proper and proportionate to our ſtate, and to our neceſſity, to beg of God pardon for the imperfections of our Repentance, acceptance of our weaker ſorrows, ſupplies out of the treaſures of grace and mercy. And thus repenting of the evil and unhandſome adherencies of our Repentance, in the whole integrity of the duty it will become *a Repentance not to be repented of.*

Ou pendre, ou rendre, ou les peines denfers attendre.

6. Now is the time beyond which the ſick man muſt *at no hand defer to make reſtitution of all his unjuſt poſſeſſions,*

poſſeſſions, or other mens rights, and ſatisfactions for all injuries and violences, according to his obligation and poſſibilities: for although many circumſtances might impede the acting it in our life-time, and it was permitted to be deferred in many caſes, becauſe by it juſtice was not hindred, and oftentimes piety and equity were provided for; yet becauſe this is the laſt ſcene of our life, he that does not act it ſo far as he can, or put it into certain conditions and order of effecting, can never do it again, and therefore then to defer it is to omit, and leaves the Repentance defective in an integral and conſtituent part.

7. Let the ſick man be diligent and watchful, that the principle of his Repentance be *Contrition*, or ſorrow for ſins, commenced upon the love of God. For although ſorrow for ſins upon any motive may lead us to God by many intermedial paſſages, and is the threſhold of returning ſinners; yet it is not good nor effective upon our death-bed; becauſe Repentance is not then to begin, but muſt then be finiſhed and completed; and it is to be a ſupply and preparation of all the imperfections of that duty, and therefore it muſt by that time be arrived to *Contrition*, that is, it muſt have grown from Fear to Love, from the paſſions of a Servant to the affections of a Son. The reaſon of which (beſides the precedent) is this, Becauſe when our Repentance is in this ſtate, it ſuppoſes the man alſo in a ſtate of grace, a well grown Chriſtian, for to hate ſin out of the love of God is not the felicity of a new Convert, or an infant Grace. (or if it be, that love alſo is in its infancy;) but it ſuppoſes a good progreſs, and the man habitually vertuous, and tending to perfection: and therefore Contrition, or Repentance ſo qualified is uſeful to great degrees of pardon, becauſe the man is a gracious perſon, and that vertue is of good degree, and conſequently a fit imployment for him that ſhall work no more, but is to appear before his Judge to receive the hire of his day. And if his Repentance be Contrition even before this ſtate of ſickneſs, let it be increaſed by ſpiritual arts, and the proper exerciſes of Charity.

Means

Means of exciting Contrition, or Repentance of ſins, proceeding from the Love of God.

TO which purpoſe the ſick man may conſider, and is to be re-minded, (if he does not) that there are in God all the motives and cauſes of Amability in the world: * That God is ſo infinitely good, that there are ſome of the greateſt and moſt excellent ſpirits of Heaven whoſe work, and whoſe felicity, and whoſe perfections, and whoſe nature it is, to flame and burn in the brighteſt and moſt excellent love: * That to love God is the greateſt glory of Heaven: * That in him there are ſuch excellencies, that the ſmalleſt rayes of them communicated to our weaker underſtandings are yet ſufficient to cauſe raviſhments, and tranſportations, and ſatisfactions, and *joys unſpeakable and full of glory*, * That all the wiſe Chriſtians of the world know and feel ſuch cauſes to love God, that they all profeſs themſelves ready to die for the love of God, * and the Apoſtles and millions of the Martyrs did die for him: * and although it be harder to live in his love than to die for it, yet all the good people that ever gave their names to Chriſt did for his love endure the crucifying their luſts, the mortification of their appetites, the contradictions and death of their moſt paſſionate, natural deſires: * That kings and Queens have quitted their Diadems, and many married Saints have turned their mutual vows into the love of *Jeſus*, and married him only, keeping a virgin chaſtity in a married life, that they may more tenderly expreſs their love to God: * That all the good we have derives from God's love to us, and all the good we can hope for is the effect of his love, and can deſcend only upon them that love him: * That by his love it is that we receive the holy *Jeſus*, * and by his love we receive the holy Spirit, * and by his love we feel peace and joy within our ſpirits, * and by his love we receive the myſterious Sacrament. * And what can be greater, than that from the goodneſs and love of God we receive *Jeſus* Chriſt, and the

the holy Ghoſt, and Adoption, and the inheritance of ſons, and to be co-heirs with *Jeſus*, and to have pardon of our ſins, and a divine nature, and reſtraining grace, and the grace of ſanctification, and reſt and peace within us, and a certain expectation of glory? *Who can chuſe but love him who, when we had provoked him exceedingly, ſent his ſon to die for us, that we might live with him; who does ſo deſire to pardon us and ſave us, that he hath appointed his holy Son continually to intercede for us? * That his love is ſo great, that he offers us great kindneſs and intreats us to be happy, and makes many decrees in Heaven concerning the intereſt of our Soul, and the very proviſion and ſupport of our perſons, *That he ſends an Angel to attend upon every of his ſervants, and to be their guard and their guide in all their dangers and hoſtilities: * That for our ſakes he reſtrains the Devil, and puts his mightineſs in fetters and reſtraints, and chaſtiſes his malice with decrees of grace and ſafety: * That he it is who makes all the creatures ſerve us, and takes care of our ſleeps, and preſerves all plants and elements, all minerals and vegetables, all beaſts and birds, all fiſhes and inſects, for food to us and for ornament, for phyſic and inſtruction, for variety and wonder, for delight and for Religion: *That as God is all good in himſelf, and all good to us, ſo ſin is directly contrary to God, to Reaſon, to Religion, to Safety and Pleaſure and Felicity: *That it is a great diſhonor to a man's ſpirit to have been made a fool by a weak temptation and an empty luſt; and to have rejected God, who is ſo rich, ſo wiſe, ſo good, and ſo excellent, ſo delicious, and ſo profitable to us: *That all the Repentance in the world of excellent men does end in Contrition, or a ſorrow for ſins proceeding from the love of God; becauſe they that are in the ſtate of Grace do not fear Hell violently, and ſo long as they remain in God's favour, although they ſuffer the infirmities of men, yet they are Gods portion; and therefore all the Repentance of juſt and holy men, which is certainly the beſt, is a Repentance not for

lower

lower ends, but becauſe they are the friends of God, and they are full of indignation that they have done an act againſt the honour of their Patron, and their dearest Lord and Father: * That it is a huge imperfection and a ſtate of weakneſs to need to be moved with fear or temporal reſpects, and they that are ſo, as yet are either immerged in the affections of the world or of themſelves; and thoſe men that bear ſuch a character are not yet eſteemed laudable perſons, or men of good natures, or the ſons of Vertue: * That no Repentance can be laſting that relies upon any thing but the love of God; for temporal motives may ceaſe, and contrary contingencies may ariſe, and fear of Hell may be expelled by natural or acquired hardneſſes, and is alwaies the leaſt when we have moſt need of it, and moſt cauſe for it, for the more habitual our ſins are, the more cauterized our Conſcience is, the leſs is the fear of Hell, and yet our danger is much the greater: * That although fear of Hell or other temporal motives may be the firſt inlet to a Repentance, yet Repentance in that conſtitution and under thoſe circumſtances cannot obtain pardon, becauſe there is in that no union with God, no adheſion to Chriſt, no endearment of paſſion or of ſpirit, no ſimilitude or conformity to the great inſtrument of our Peace, our glorious Mediator: for as yet a man is turned from his ſin, but not converted to God; the firſt and laſt of our returns to God being Love, and nothing but Love: for Obedience is the firſt part of Love, and Fruition is the laſt; and becauſe he that does not love God cannot obey him, therefore he that does not love him cannot enjoy him.

Now that this may be reduced to practice, the ſick man may be adverti ſed that in the actions of Repentance * he ſeparate low, temporal, ſenſual and ſelf-ends from his thoughts, and ſo doe his Repentance, * that he may ſtill reflect honour upon God, * that he confeſs his juſtice in puniſhing, * that he acknowledge himſelf to have deſerved the worſt of evils, * that he heartily believe and profeſs that if he periſh finally, yet that God ought to be glorified by that ſad event,

and

and that he hath truly merited so intolerable a calamity: * that he also be put to make acts of election and preference, professing that he would willingly endure all temporal evils rather than be in the distavour of God or in the state of sin; for by this last instance he will be quitted from the suspicion of leaving sin for temporal respects, because he by an act of imagination or feigned presence of the object to him, entertains the temporal evil that he may leave the sin; and therefore, unless he be an hypocrite, does not leave the sin to be quit of the temporal evil. And as for the other motive of leaving sin out of the fear of Hell, because that is an evangelical motive conveyed to us by the Spirit of God, and is immediate to the love of God; if the School-men had pleased, they might have reckoned it as the handmaid, and *of the retinue of Contrition*: but the more the considerations are sublimed above this, of the greater effect and the more immediate to pardon will be the Repentance.

8. *Let the sick persons do frequent actions of Repentance by way of Prayer for all those sins which are spiritual, and in which no restitution or satisfaction material can be made, and whose contrary acts cannot in kind be exercised.* For penitential Prayers in some cases are the only instances of Repentance that can be. An Envious man, if he gives God hearty thanks for the advancement of his brother, hath done an act of mortification of his Envy, as directly as corporal austerities are an act of Chastity, and an enemy to Uncleanness: and if I have seduced a person that is dead or absent, if I cannot restore him to sober counsels by my discourse and undeceiving him, I can only repent of that by way of Prayer: and Intemperance is no way to be rescinded or punished *by a dying man* but by hearty Prayers. Prayers are a great help in all cases; in some they are proper acts of Vertue, and direct enemies to sin: but although alone and in long continuance they alone can cure some one or some few little habits, yet they can never alone change the state of the man; and therefore

are

are intended to be a ſuppletory to the imperfections of other acts; and by that reaſon are the proper and moſt pertinent imployment of a *Clinic* or *death-bed penitent.*

9. In thoſe ſins whoſe proper cure is *Mortification corporal*, the ſick man is to ſupply that part of his Repentance by a patient ſubmiſſion to the rod of ſickneſs: for ſickneſs does the work of penances, or ſharp afflictions and dry diet, perfectly well: to which if we alſo put our wills, and make it our act by an after-election, by confeſſing the juſtice of God, by bearing it ſweetly, by begging it may be medicinal, there is nothing wanting to the perfection of this part, but that God confirm our Patience, and hear our prayers. When the *guilty* man runs to puniſhment, the *injured* perſon is prevented, and hath no whither to go but to forgiveneſs.

Quid debuit læſi facere, ubi rei ad pœnam confugiunt?

10. I have learned but of one ſuppletory more for the perfection and proper exerciſe of a ſick man's Repentance; but it is ſuch a one as will go a great way in the abolition of our paſt ſins, and making our peace with God, even after a leſs ſevere life; and that is, That the ſick man do ſome heroical actions in the matter of Charity, or Religion, of Juſtice, or Severity. There is a ſtory of an infamous Thief, who having begged his pardon of the Emperour *Mauricius*, was yet put into the Hoſpital of S. *Samſon*, where he ſo plentifully bewailed his ſins in the laſt agonies of his death, that the Phyſician who attended found him unexpectedly dead, and over his face a handkerchief bathed in tears; and ſoon after ſome body or other pretended to a revelation of this man's beatitude. It was a rare grief that was noted in this man, which begot in that age a confidence of his being ſaved; and *that Confidence* (as things then went) was quickly called *a Revelation.* But it was a ſtranger ſeverity which is related by *Thomas Cantipratanus* concerning a young Gentleman condemned for Robbery and violence, who had ſo deep a ſenſe of his ſin, that he was not content with a ſingle death, but begged to be tormented, and cut in pieces joynt

joynt by joynt, with intermedial ſenſes, that he might by ſuch a ſmart ſignifie a greater ſorrow. Some have given great eſtates to the poor and to Religion; ſome have built Colledges for holy perſons; many have ſuffered Martyrdom: and though thoſe that died under the conduct of the *Maccabees* in defence of their Countrey and Religion had pendants on their breaſts conſecrated to the idols of the *Jamnenſes*; yet that they gave their lifes in ſuch a cauſe with ſo great a duty, (the biggeſt things they could do or give) it was eſteemed to prevail hugely towards the pardon and acceptation of their perſons. An heroic action of Vertue is a huge compendium of Religion; For if it be attained to by the uſual meaſures and progreſs of a Chriſtian, from inclination to act, from act to habit, from habit to abode, from abode to reigning, from reigning to perfect poſſeſſion, from poſſeſſion to extraordinary emanations, that is, to heroic actions, then it muſt needs do the work of man, by being ſo great towards the work of God: but if a man comes thither *per ſaltum*, or on a ſudden, (which is ſeldom ſeen) then it ſuppoſes the man always well inclined, but abuſed by accident or hope, by confidence or ignorance; then it ſuppoſes the man for the preſent in a great fear of evil, and a paſſionate deſire of pardon; it ſuppoſes his apprehenſions great, and his time little; and what the event of that will be, no man can tell: but it is certain that *to ſome purpoſes* God will account for our Religion on our death-bed, not by the meaſures of our time, but the eminency of affection (as ſaid *Celeſtine* the firſt;) that is, ſuppoſing the man in the ſtate of Grace, or in the revealed poſſibility of Salvation, then an heroical act hath the reward of a longer ſeries of good actions, in an even and ordinary courſe of Vertue.

Vera ad Deum converſio in ultimis politorum mente potiùs eſt æſtimanda quàm tempora. Col. P. ep. 2. c. 9. Vera converſio) ſcil. ab infidelitate ad finem Chriſti per Baptiſmum.

11. *In what can remain for the perfecting a ſick mans Repentance, he is to be helped by the miniſteries of a ſpiritual Guide.*

SECT.

SECT. VII.

Acts of Repentance by way of Prayer and Ejaculation, to be uſed eſpecially by Old men in their age, and by all men in their Sickneſs.

LET us ſearch and try our ways, and turn again to the Lord. Let us lift up our hearts with our hands unto God in the heavens. We have tranſgreſſed and rebelled; and thou haſt not pardoned. Thou haſt covered with anger and perſecuted us; thou haſt ſlain, thou haſt not pitied. O cover not *thy ſelf with a cloud; but let our prayer paſs through.* Lam.3.40, 41, 42, 43, 44.

I have ſinned, what ſhall I do unto thee, O thou preſerver of men? why haſt thou ſet me as a mark againſt thee, ſo that I am a burthen to my ſelf? And why doſt not thou pardon my tranſgreſſion, and take away mine iniquity? for now ſhall I ſleep in the duſt, and thou ſhalt ſeek me in the morning, but I ſhall not be. Job 7.20, 21.

The Lord is righteous, for I have rebelled againſt his commandments. Hear, I pray, all ye people, behold my ſorrow. Behold, O Lord, I am in diſtreſs, my bowels are troubled, my heart is turned within me: for I have grievouſly rebelled. Lam.1.18, 40.

Thou, O Lord, remaineſt for ever; thy throne from generation to generation. Wherefore doſt thou forget us for ever, and forſake us ſo long time? Turn thou us unto thee, O Lord, and ſo ſhall we be turned: renew our days as of old. O reject me not utterly, and be not *exceeding wroth againſt* thy ſervant. Lam.5.19, 20, 21, 22.

O remember not the ſins of my youth, nor my tranſgreſſions: but *according to thy mercies remember thou me, for thy goodneſs ſake, O Lord. Do thou for me, O God the Lord, for thy Name's ſake: becauſe thy mercy is good, deliver thou me. For I am poor and needy, and my heart is wounded within me. I am gone like the ſhadow that declineth, I am toſſed up and down as the locuſt.* Pſal.25.7. Pſal.109. 21, 22, 23.

Then

Lu. 19, 8. *Then* Zacheus *stood forth and said, Behold, Lord, half of my goods I give to the poor; and if I have wronged any man, I restore him fourfold.*

Psa. 143. 1 Psa. 141. 3 *Hear my prayer, O Lord, and consider my desire. Let my prayer be set forth in thy sight as the incense, and let the lifting up of my hands be an evening sacrifice.*

Ps. 143. 2, 10. *And enter not into judgment with thy servant; for in thy sight shall no man living be justified. Teach me to do* the thing that pleaseth thee, *for thou art my God: let* thy loving *spirit lead me forth into the land of righteousness.*

Ps. 101. 1, 2. *I will* [speak] *of mercy and judgment: unto thee, O Lord, will I* [make my prayer.] *I will behave my self wisely in a perfect way. O when wilt thou come unto me? I will walk in my house with a perfect heart.*

3. *I will set no wicked thing before mine eyes: I hate the work of them that turn aside: it shall not cleave to me.*

Psal. 51. 9, 10, 14, *Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Deliver me from Bloud-guiltiness, O God,* [from Malice, Envy, the follies of Lust and Violences, of Passion, &c.] *thou God of my salvation; and my tongue shall sing aloud of thy righteousness.*

17. *The sacrifice of God is a broken heart: a broken and a contrite heart, O God, thou wilt not despise.*

Lord, I have done amiss; I have been deceived: let so great a wrong as this be removed, and let it be so no more.

The Prayer for the grace and perfection of Repentance.

I.

O Almighty God, thou art the great Judge of all the world, the Father of our Lord *Jesus* Christ, the Father of mercies, the Father of Men and Angels, thou lovest not that a sinner should perish, but delightest in our conversion and salvation, and hast in our Lord *Jesus* Christ established the Covenant of Repentance, and promised pardon to all them that confess their sins and forsake

forſake them: O my God, be thou pleaſed to work in me what thou haſt commanded ſhould be in me. Lord, I am a dry tree, who neither have brought forth fruit unto thee and unto holineſs, nor have wept out ſalutary tears, the inſtrument of life and reſtitution, but have behaved my ſelf like an unconcerned perſon in the ruines and breaches of my Soul: But, *O God, thou* Pſal. 63. 1. *art my God, early will I ſeek thee; my Soul thirſteth for thee in a barren and thirſty land where no water is.* Lord, *give me the grace of tears* and pungent ſorrow, let my heart be as a land of rivers of waters, and my head a fountain of tears: turn my Sin into Repentance, and let my Repentance proceed to Pardon and refreſhment.

II.

SUpport me with thy Graces, ſtrengthen me with thy Spirit, ſoften my heart with the fire of thy love, and the dew of Heaven, with penitential ſhowers: make my care prudent, and the remaining portion of my days like the perpetual watches of the night, full of caution and obſervance, ſtrong and reſolute, patient and ſevere. I remember, O Lord, that I did ſin with greedineſs and paſſion, with great deſires and an unabated choice: O let me be as great in my Repentance as ever I have been in my calamity and ſhame; let my hatred of ſin be great as my love to thee, and both as near to infinite as my proportion can receive.

III.

O Lord, I renounce all affection to ſin, and would not buy my health nor redeem my life with doing any thing againſt the laws of my God, but would rather die than offend thee. O deareſt Saviour, have pity upon thy ſervant, let me by thy ſentence be doomed to perpetual penance during the abode of this life; let every ſigh be the expreſſion of a Repentance, and every groan an accent of ſpiritual life, and every ſtroke of my diſeaſe a puniſhment of my ſin, and an inſtrument of pardon; that at my return to the land of innocence and pleaſure I may eat of the votive ſacrifice

of the Supper of *the Lamb, that was from the beginning of the world ſlain* for the ſins of every ſorrowful and returning ſinner. O grant me ſorrow here and joy hereafter, through *Jeſus* Chriſt, who is our hope, *the reſurrection* of the dead, the juſtifier of a ſinner, and the glory of all faithful ſouls. Amen.

A Prayer for Pardon of ſins to be ſaid frequently in time of Sickneſs, and in all the portions of Old age.

I.

O Eternal and moſt gracious Father, I humbly throw my ſelf down at the foot of thy mercy-ſeat, upon the confidence of thy eſſential mercy, and thy commandment, that we ſhould *come boldly to the throne of grace, that we may find mercy in time of need.* O my God, hear the prayers and cries of a ſinner, who calls earneſtly for mercy. Lord, my needs are greater than all the degrees of my deſire can be; unleſs thou haſt pity upon me, I periſh infinitely and intolerably; and then there will be one vice fewer in the quire of ſingers, who ſhall recite thy praiſes to eternal ages. But, *O Lord,* in mercy *deliver my Soul. O Save me for thy mercie's ſake. For in* the ſecond *death there is no remembrance of thee; in* that *grave who ſhall give thee thanks?*

Pſal. 6. 4, 5.

II.

O Juſt and dear God, my ſins are innumerable, they are upon my ſoul in multitudes, they are a burthen too heavy for me to bear; they already bring ſorrow and ſickneſs, ſhame and diſpleaſure, guilt and a decaying ſpirit, a ſenſe of thy preſent diſpleaſure, and fear of worſe, of infinitely worſe. But it is to thee ſo eſſential, ſo delightful, ſo uſual, ſo deſired by thee to ſhew mercy, that although my ſin be very great, and my fear proportionable, yet thy Mercy is infinitely greater than all the world, and my hope and my comfort riſe up in proportions towards it, that I truſt the Devils ſhall never be able to reprove it, nor my own weakneſs diſcompoſe it. Lord, thou haſt ſent thy Son

to

to die for the pardon of my ſins; thou haſt given me thy holy Spirit, as a ſeal of Adoption to conſign the article of Remiſſion of ſins; thou haſt for all my ſins ſtill continued to invite me to conditions of Life by thy miniſters the Prophets; and thou haſt with variety of holy acts ſoftned my ſpirit, and poſſeſſed my fancy, and inſtructed my Underſtanding, and bended and inclined my Will, and directed or over-ruled my Paſſions in order to Repentance and Pardon: and why ſhould not thy ſervant beg paſſionately, and humbly hope for the effects of all theſe thy ſtrange and miraculous acts of loving kindneſs? Lord, I deſerve it not, but I hope thou wilt pardon all my ſins; and I beg it of thee for *Jeſus* Chriſt his ſake, whom thou haſt made the great endearment of thy promiſes, and the foundation of our hopes, and the mighty inſtrument whereby we can obtain of thee whatſoever we need and can receive.

III.

O My God, how ſhall thy ſervant be diſpoſed to receive ſuch a favour, which is ſo great that the ever-bleſſed *Jeſus* did die to purchaſe it for us; ſo great, that the falling angels never could hope, and never ſhall obtain it? Lord, *I do from my ſoul forgive all that have ſinned againſt me*: O forgive me my ſins, as I forgive them that have ſinned againſt me. Lord, I *confeſs my ſins unto thee daily*, by the accuſations and ſecret acts of Conſcience; and if we confeſs our ſins, thou haſt called it a part of juſtice to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. Lord, *I put my truſt in thee*; and thou art ever gracious to them that put their truſt in thee. *I call upon my God for mercy*; and thou art always more ready to hear than we to pray. But all that I can do, and all that I am, and all that I know of my ſelf, is nothing but ſin, and infirmity, and miſery; therefore I go forth of my ſelf, and throw my ſelf wholly into the arms of thy mercy through *Jeſus* Chriſt, and beg of thee for his Death and Paſſion's ſake, by his Reſurrection and Aſcenſion, by all the parts of our Redemption, and thy infinite Mercy,

in which thou pleaſeſt thy ſelf above all the works of the creation, to be pitiful and compaſſionate to thy ſervant in the abolition of all my ſins: ſo ſhall I praiſe thy glories with a tongue not defiled with evil language, and a heart purged by thy grace, quitted by thy mercy, and abſolved by thy ſentence, from generation to generation. Amen.

An Act of holy reſolution of Amendment of life in caſe of Recovery.

O Moſt juſt and moſt merciful Lord God, who haſt ſent evil diſeaſes, ſorrow and fear, trouble and uneaſineſs, briars and thorns into the world, and planted them in our houſes, and round about our dwellings, to keep ſin from our Souls, or to drive it thence; I humbly beg of thee that this my Sickneſs may ſerve the ends of the Spirit, and be a meſſenger of ſpiritual life, an inſtrument of reducing me to more religious and ſober courſes. I ſay, O Lord, that I am unready and unprepared in my accounts, having thrown away great portions of my time in vanity, and ſet my ſelf hugely back in the accounts of eternity; and I had need live my life over again, and live it better: but thy counſels are in the great deep, and thy footſteps in the water; and I know not what thou wilt determine of me. If I die, I throw my ſelf into the arms of the Holy *Jeſus*, whom I love above all things: and if I periſh, I know I have deſerved it; but thou wilt not reject him that loves thee: But if I recover, I will live by thy grace and help to do the work of God, and paſſionately purſue my intereſt of Heaven, and ſerve thee in the labour of love, with the charities of a holy zeal, and the diligence of a firm and humble obedience. Lord, I will dwell in thy temple, and in thy ſervice; Religion ſhall be my imployment, and Alms ſhall be my recreation, and Patience ſhall be my reſt, and *to do thy will* ſhall be *my meat and drink*, and *to live ſhall be Chriſt*, and then *to die ſhall be gain*.

O ſpare me a little, that I may recover my Strength, before

before I go hence and be no more seen. Thy will be done on earth as it is in heaven. Amen.

SECT. VIII.

An Analysis or Resolution of the Decalogue, and the special precepts of the Gospel, describing the Duties injoyned, and the Sins forbidden respectively; for the assistance of sick men in making their Confessions to God and his Ministers, and the rendring their Repentance more particular and perfect.

1. THou *shalt have none other Gods but me.*]

Duties commanded are, 1. To love God above all things. 2. To obey him and fear him. 3. To worship him with prayers, vows, thanksgivings, presenting to him our Souls and bodies, and all such actions and expressions which the consent of Nations or the Laws and customs of the place where we live have appropriated to God. 4. To design all to God's glory. 5. To inquire after his will. 6. To believe all his word. 7. To submit to his Providence. 8. To proceed toward all our lawful ends by such means as himself hath appointed. 9. To speak and think honourably of God, and recite his praises, and confess his Attributes and perfections.

They sin against this Commandment, 1. Who love themselves or any of the creatures inordinately and intemperately. 2. They that despise or neglect any of the Divine Precepts. 3. They that pray to unknown, or false gods. 4. They that disbelieve or deny there is a God. 5. They that make vows to creatures: 6. Or say praiers to the honour of Men or Women, or Angels; as *Pater-nosters* to the honour of the Virgin *Mary*, or S. *Peter*, which is a taking a part of that honour which is due to God, and giving it to the creature: it is a Religion paid to men and women out of God's proper portion, out of praiers directed to God immediately; and it is an act contrary to that Religion which makes

God the laſt end of all things; For this through our addreſſes to God paſſes ſomthing to the creatures, as if they ſtood beyond him; for by the intermedial worſhip paid to God, they ultimately do honour to the Man, or Angel. 7. They that make conſumptive oblations to the creatures; as the *Collyridians*, who offered cakes, and thoſe that burnt incenſe or candles to the Virgin *Mary*. 8. They that give themſelves to the Devil, or make contracts with him, and uſe phantaſtic converſation with him. 9. They that conſult Witches and Fortune-tellers. 10. They that rely upon Dreams and ſuperſtitious obſervances: 11. That uſe charms, ſpels, ſuperſtitious words and characters, verſes of Pſalms, the conſecrated elements, to cure diſeaſes, to be ſhot-free, to recover ſtoln goods, or enquire into ſecrets: 12. That are wilfully ignorant of the laws of God, or love to be deceived in their perſuaſions, that they may ſin with confidence. 13. They that neglect to pray to God. 14. They that arrogate to themſelves the glory of any action or power, and do not give the glory to God as *Herod*. 15. They that doubt of or disbelieve any article of the Creed, or any propoſition of Scripture, or put falſe gloſſes to ſerve ſecular or vicious ends, againſt their conſcience or with violence any way done to their Reaſon. 16. They that violently or paſſionately purſue any temporal end with an eagerneſs greater than the thing is in prudent account. 17. They that make Religion to ſerve ill ends, or do good to evil purpoſes, or evil to good purpoſes. 18. They that accuſe God of injuſtice or unmercifulneſs, remiſneſs or cruelty; ſuch as are the preſumptuous, and the deſperate. 19. All Hypocrites and pretenders to Religion, walking in forms and ſhadows, but denying the power of godlineſs. 20. All impatient perſons, all that repine or murmur againſt the proſperities of the wicked, or the calamities of the godly, or their own afflictions. 21. All that blaſpheme God, or ſpeak diſhonourable things of ſo ſacred a Majeſty. 22. They that tempt God, or rely upon his protection againſt his rules, and without his promiſe, and beſides reaſon,

reaſon, entring into danger from which without a miracle they cannot be reſcued. 23. They that are bold in the midſt of judgment, and fearleſs in the midſt of the Divine vengeance, and the accents of his anger.

II. Comm. *Thou ſhalt not make to thy ſelf any graven image, nor worſhip it.*]

The moral Duties of this Commandment are, 1. To worſhip God with all bodily worſhip and external forms of addreſs, according to the cuſtom of the Church we live in. 2. To believe God to be a ſpiritual and pure ſubſtance, without any viſible form or ſhape. 3. To worſhip God in waies of his own appointing, or by his proportions, or meaſures of Nature, and right Reaſon; or public and holy cuſtoms.

They ſin againſt this Commandment, 1. That make any Image or pictures of the Godhead, or fancy any likeneſs to him. 2. They that uſe Images in their Religion, deſigning or addreſſing any religious worſhip to them: for if this thing could be *naturally tollerable*, yet it is too near *an intollerable* for a jealous God to ſuffer. 3. They that deny to worſhip God with lowly reverence of their bodies, according as the Church expreſſes her reverence to God externally. 4. They that invent or practiſe ſuperſtitious worſhippings, invented by man againſt God's word, or without reaſon, or beſides the public cuſtoms or forms of worſhipping, either fooliſhly or ridiculouſly, without the purpoſe of order, decency, proportion to a wiſe or a religious end, in proſecution of ſome vertue or duty.

III. Com. *Thou ſhalt not take God's Name in vain.*]

The Duties of this Commandment are, 1. To honour and revere the moſt holy Name of God. 2. To invocate his Name directly, or by conſequence, in all ſolemn and permitted adjurations, or public oaths. 3. To uſe all things and perſons upon whom his Name is called, or any waies imprinted, with a regardful and

ſeparate manner of uſage, different from common, and far from contempt and ſcorn. 4. To ſwear in truth and judgment.

They ſin againſt this Commandment, 1. Who ſwear vainly and cuſtomarily, without juſt cauſe, without competent authority. 2. They that blaſpheme or curſe God. 3. They that ſpeak of God without grave cauſe or ſolemn occaſion. 4. They that forſwear themſelves; that is, they that do not perform their vows to God; or that ſwear, or call God to witneſs to a lie. 5. They that ſwear raſhly, or maliciouſly, to commit a ſin, or an act of revenge. 6. They that ſwear by any creature falſly, or any way but as it relates to God, and conſequently invokes his teſtimony. 7. All curious inquiries into the ſecrets, and intruders into the myſteries and hidden things of God. 8. They that curſe God, or curſe a creature by God. 9. They that prophane Churches, holy Utenſils, holy perſons, holy cuſtoms, holy Sacraments. 10. They that provoke others to ſwear voluntarily, and by deſign, or incuriouſly, or negligently, when they might avoid it. 11. They that ſwear to things uncertain and unknown.

IV. Com. *Remember that thou keep holy the Sabbath day.*]

The Duties of this Commandment are, 1. To ſet apart ſome portions of our time for the immediate offices of Religion, and glorification of God. 2. That is to be done according as God or his holy Church hath appointed. 3. One day in ſeven is to be ſet apart. 4. The Chriſtian day is to be ſubrogated into the place of the Jews day: the Reſurrection of Chriſt and the Redemption of man was a greater bleſſing than to create him. 5. God on that day to be worſhipped and acknowledged as our Creator, and as our Saviour. 6. The day to be ſpent in holy offices, in hearing Divine ſervice, public prayers, frequenting the Congregations, hearing the Word of God read or expounded, reading good books, meditation, alms, reconciling enmities,

mities, remiſſion of burthens and of offences, of debts and of work: friendly offices, neighbourhood, and provoking one another to good works; and to this end all ſervile works muſt be omitted, excepting neceſſarie and charitable offices to men or beaſts, to our ſelves or others.

They ſin againſt this commandment, 1. That do, or compel or intice others to do, ſervile works without the caſes of neceſſity or charity, to be eſtimated according to common and prudent accounts. 2. They that refuſe or neglect to come to the public aſſemblies of the Church, to hear and aſſiſt at the Divine offices intirely. 3. They that ſpend the day in idleneſs, forbidden or vain recreations, or the actions of ſin and folly. 4. They that buy and ſell without the caſes of permiſſion. 5. They that travel unneceſſary journeys. 6. They that act or aſſiſt in contentions or law-ſuits, markets, fairs, &c. 7. They that on that day omit their private devotion, unleſs the whole day be ſpent in public. 8. They that by any croſs or contradictory actions againſt the cuſtoms of the Church doe purpoſely deſecrate or unhallow and make the day common; as they that in deſpight and contempt faſt upon the Lord's day, leſt they may celebrate the Feſtival after the manner of the Chriſtians.

V. Comm. *Honour thy father and thy mother.*]

The Duties are, 1. To do honour and reverence to, and to love our natural Parents. 2. To obey all their domeſtic commands; for in them the ſcene of their authority lies. 3. To give them maintenance and ſupport in their needs. 4. To obey Kings and all that are in authority. 5. To pay tribute and honours, cuſtom and reverence. 6. To do reverence to the aged and all our betters. 7. To obey our Maſters, ſpiritual governours and Guides, in thoſe things which concern their ſeveral reſpective intereſt and authority.

They ſin againſt this Commandment, 1. That deſpiſe their Parents age or infirmity. 2. That are aſhamed

med of their poverty and extraction. 3. That publiſh their vices, errors and infirmities, to ſhame them. 4. That refuſe and reject all or any of their lawful commands. 5. Children that marry without or againſt their conſent, when it may be reaſonably obtained. 6. That curſe them from whom they receive ſo many bleſſings. 7. That grieve the ſouls of their Parents by not complying in their deſires, and obſerving their circumſtances. 8. That hate their perſons, that mock them, or uſe uncomely jeſtings. 9. That diſcover their nakedneſs voluntarily. 10. That murmur againſt their injunctions, and obey them involuntarily. 11. All rebels againſt their Kings, or the ſupreme Power, where it is legally and juſtly inveſted. 12. That refuſe to pay tributes and impoſitions impoſed legally. 13. They that diſobey their Maſters, murmur or repine againſt their commands, abuſe or deride their perſons, talk rudely, *&c.* 14. They that curſe the King in their heart, or ſpeak evil of the Ruler of their people. 15. All that are uncivil and rude towards aged perſons, mockers and ſcorners of them.

Credebant hoc grande nefas & morte piandi
Si juvenis vetulo non aſſurrexerat, & ſi (dum,
Barbato cuicunque puer. ——— Juven. Sat. 13.

VI. Comm. *Thou ſhalt do no murder.*]

The Duties are, 1. To preſerve our own lives, the lives of our relatives and all with whom we converſe, (or who can need us, and we aſſiſt) by prudent, reaſonable and wary defences, advocations, diſcoveries of ſnares, *&c.* 2. To preſerve our health, and the integrity of our bodies and minds, and of others. 3. To preſerve and follow peace with all men.

They ſin againſt this Commandment, 1. That deſtroy the life of a man or woman, himſelf or any other. 2. That do violence to or diſmember or hurt any part of the body with evil intent. 3. That fight duels, or commence unjuſt wars. 4. They that willingly haſten their own or others death. 5. That by oppreſſion or violence imbitter the ſpirits of any, ſo as to make their life

life ſad, and their death haſty. 6. they that conceal the dangers of their neighbour, which they can ſafely diſcover. 7. They that ſow ſtrife and contention among neighbours. 8. They that refuſe to reſcue or preſerve thoſe whom they can and are obliged to preſerve. 9. They that procure abortion. 10. They that threaten, or keep men in fears, or hate them.

VII. Comm. *Thou ſhalt not commit adultery.*]

The duties are, 1. To preſerve our bodies in the chaſtity of a ſingle life, or of marriage. 2. To keep all the parts of our bodies in the care and ſeverities of chaſtity; ſo that we be reſtrained in our eyes as well as in our feet.

They ſin againſt this Commandment, 1. Who are adulterous, inceſtuous, Sodomitical, or commit fornication. 2. They that commit folly alone, diſhonouring their own bodies with ſoftneſs and wantonneſs. 3. They that immoderately let looſe the reins of their bolder appetite, though within the protection of marriage. 4. They that by wanton geſtures, wandring eyes, laſcivious dreſſings, diſcovery of the nakedneſs of themſelves or others, filthy diſcourſe, high diet, amorous ſongs, balls and revelings, tempt and betray themſelves or others to folly. 5. They that marry a woman divorced for adultery. 6. They that divorce their wives, except for adultery, and marry another.

VIII. Comm. *Thou ſhalt not ſteal.*]

The duties are, 1. To give every man his due. 2. To permit every man to enjoy his own goods and eſtate quietly.

They ſin againſt this Commandment, 1. That injure any mans eſtate by open violence or by a ſecret robbery, by ſtealth or couſenage, by arts of bargaining or vexatious law-ſuits. 2. That refuſe or neglect to pay their debts when they are able. 3. That are forward to run into debt knowingly beyond their power, without

out hopes or purposes of repayment. 4. Oppressors of the poor. 5. That exact usury of necessitous persons, or of any beyond the permissions of equity as determined by the laws. 6. All sacrilegious persons; people that rob God of his dues, or of his possessions. 7. All that game, *viz.* at Cards and Dice, &c. to the prejudice and detriment of other mens estates. 8. They that imbase coin and metals, and obtrude them for perfect and natural. 9. That break their promises to the detriment of a third person. 10. They that refuse to stand to their bargains. 11. They that by negligence imbecil other mens estates, spoiling or letting any thing perish which is intrusted to them. 12. That refuse to restore the pledge.

IX. Comm. *Thou shalt not bear false witness.*]

The duties are, 1. To give testimony to truth, when we are called to it by a competent authority. 2. To preserve the good name of our neighbours. 3. To speak well of them that deserve it.

They sin against this Commandment, 1. That speak false things in judgment, accusing their neighbours unjustly, or denying his crime publicly when they are asked, and can be commanded lawfully to tell it. 2. Flatterers, and 3. Slanderers; 4. Backbiters, and 5. Detractors. 6. They that secretly raise jealousies and suspicion of their neighbours causelessly.

X. Comm. *Thou shalt not covet.*]

The Duties are, 1. To be content with the portion God hath given us. 2. Not to be covetous of other mens goods.

They sin against this Commandment, 1. That envy the prosperity of other men. 2. They that desire passionately to be possessed of what is their neighbour's. 3. They that with greediness pursue riches, honours, pleasures and curiosities. 4. They that are too careful, troubled, distracted or amazed, affrighted and afflicted

fted with being ſollicitous in the conduct of temporal bleſſings.

Theſe are the general lines of Duty by which we may diſcover our failings, and be humbled, and confeſs accordingly: only the penitent perſon is to remember, that although theſe are the kinds of ſins deſcribed after the ſenſe of the Jewiſh Church, which conſiſted principally in the external action or *the deed done*, and had no reſtraints upon the thoughts of men, ſave only in the Tenth Commandment, which was mixt, and did relate as much to action as to thought, (as appears in the inſtances;) yet upon us Chriſtians there are many circumſtances and degrees of obligation which endear our duty with greater ſeverity and obſervation: and the penitent is to account of himſelf and enumerate his ſins, not only by external actions or *the deed done*, but by words and by thoughts; and ſo to reckon if he have done it directly or indirectly, if he have cauſed others to do it, by tempting or incouraging, by aſſiſting or counſelling, by not diſſuading when he could and ought, by fortifying their hands or hearts, or not weakning their evil purpoſes; if he have deſigned or contrived its action, deſired it or loved it, delighted in the thought, remembred the paſt ſin with pleaſure or without ſorrow: Theſe are the *by-ways* of ſin, and *the crooked lanes* in which a man may wander and be loſt as certainly as in the broad high-ways of iniquity.

But beſides this, our Bleſſed Lord and his Apoſtles have added divers other precepts; ſome of which have been with ſome violence reduced to the Decalogue, and others have not been noted at all in the Catalogues, of confeſſion. I ſhall therefore deſcribe them intirely, that the ſick man may diſcover his failings, that by the mercies of God in *Jeſus* Chriſt and by the inſtrument of Repentance he may be preſented pure and ſpotleſs before the throne of God.

The

The special Precepts of the Gospel.

(a) 1 Thes. 5. 17 Luke 18. 1. (b) Mar. 16. 16. (c) Luke 13. 3. Acts 3. 19. (d) Matt. 5. 3. (e) Luk. 14. 10 John 13. 14. (f) Matt. 5. 5. Col. 3. 12. (g) Mat. 10. 16. 1 Thes. 5. 8. (h) Rom. 8. 24. (i) Luk. 16. 29 Mark 4. 24. (k) 1 Tim. 4. 13 (l) Heb. 10. 25. (m) Heb. 13. 17 Matt. 18. 17. (n) 2 Thes. 3. 6. 2 ep. John 10. (o) Titus 3. 10 (p) Colos. 3. 14 1 Tim. 1. 5. 2 Tim. 2. 22. (q) Mar. 12. 30. * Matt. 6. 14. (r) 1 Joh. 3. 16 (s) Matt. 18. 9. (t) Matt. 18. 15. (u) James 1. 4. Luke 21. 19. (x) Heb. 12. 3. Gal. 6. 9. (y) Eph. 5. 20. 2 Thes. 1. 3.

1. (a) Prayer, frequent, fervent, holy, and persevering. 2. (b) Faith. 3. (c) Repentance. 4. (d) Poverty of spirit, as opposed to ambition and high designs. 5. And in it is (e) humility, or sitting down in the lowest place, and in giving honour to go before another. 6. (f) Meekness, as it is opposed to waywardness, fretfulness, immoderate grieving, disdain and scorn. 7. Contempt of the world. 8. (g) Prudence, or the advantageous conduct of Religion. 9. (g) Simplicity, or sincerity in words and actions, pretences and substances. 10. (h) Hope. 11. (i) Hearing the Word. 12. (k) Reading. 13. (l) Assembling together. 14. (m) Obeying them that have the rule over us in spiritual affairs. 15. (n) Refusing to communicate with persons excommunicate: whither also may be reduced, (o) to reject Hereticks. 16. (p) Charity: *viz.* (q) Love to God above all things; brotherly kindness, or profitable love to our neighbours as our selves, to be expressed in Alms, * forgiveness, and to die for our brethren. 17. (s) To pluck out the right eye, or violently to rescind all occasions of sin, though dear to us as an eye. 18. (t) To reprove our erring brother. 19. (u) To be patient in afflictions: and (x) longanimity is referred hither, or long-sufferance; which is the perfection and perseverance of patience, and is opposed to hastiness and weariness of spirit. 20. To be (y) thankful to our benefactors; but above all, in all things to give thanks to God. 21. (z) To rejoyce in the Lord always. 22. (a) Not to quench, * not to grieve, (b) not to resist the Spirit. 23. (c) To love our wives as Christ loved his Church, and to reverence our husbands. 24. (d) To provide for our families. 25. (e) Not to be bitter to our children.

Luke 6. 32. 2 Tim. 3. 2. (z) 1 Thes. 5. 16. Philip. 3. 1. & 4. 4. (a) 1 Thes. 5. 19. * Eph. 4. 30. (b) Acts 7. 51. (c) Ephes. 5. 33. (d) 1 Tim. 5. 8. (e) Colos. 3. 21.

26. (g) To

26. (*g*) To bring them up in the nurture and admonition of the Lord. 27. (*h*) Not to despise Prophesying. 28. (*i*) To be gentle, and easie to be intreated. 29. (*k*) To give no scandal or offence. 30. (*l*) To follow after peace with all men, and to make peace. 1 Cor. 10. 32. 31. (*m*) Not to go to law before the unbelievers. 32. (*n*) To do all things that are of good report, or the actions of (*o*) public honesty; (*p*) abstaining from all appearances of evil. 33. (*q*) To convert souls, or turn sinners from the errour of their ways. 34. (*r*) To confess Christ before all the world. 35. (*s*) To resist unto bloud, if God calls us to it. 36. (*t*) To rejoyce in tribulation for Christ's sake. 37. (*u*) To remember and (*x*) shew forth the Lord's death till his second coming, by celebrating the Lord's Supper. 38. (*y*) To believe all the New Testament. 39. (*z*) To add nothing to Saint *John*'s last Book, that is, to pretend to no new Revelations. 40. To keep the customs of the Church, her festivals and solemnities; lest we be reproved as the *Corinthians* were by Saint *Paul*, **We have no such customs, nor the Churches of God.* 41. (*a*) To contend earnestly for the faith. (*b*) Not to be contentious in matters not concerning the eternal interest of our Souls: but in matters indifferent to *have Faith to our selves.* 42. (*c*) Not to make schisms or divisions in the body of the Church. 43. (*d*) To call no man Master upon earth, but to acknowledge Christ our Master and Law-giver. 44. (*e*) Not to domineer over the Lord's heritage. 45. (*f*) To try all things, and keep that which is best. 46. (*g*) To be temperate in all things. 47. (*h*) To deny our selves. 48. (*i*) To mortifie our lusts and their instruments. 49. (*k*) To lend looking for nothing again, nothing by way of increase, nothing by way of recompence. 50. (*l*) To watch and stand in readiness against the coming of the Lord. 51. (*m*) Not to be angry without cause.

(*g*) Ephes.6.4 (*h*) 1 Thes.5.20 (*i*) 2 Tim.2.24 (*k*) Matt.18.7. 1 Cor. 10. 32. (*l*) Heb.12.14. (*m*) 1 Cor.6.1. (*n*) Philip.4.8 (*o*) 2 Cor.8.21. (*p*) 1 Thes.5.22 (*q*) James 5. 19.20. (*r*) Matt. 10.32 (*s*) Heb.12. 4. (*t*) Matt. 5.12. James 1.2. (*u*) Lu.22.19. (*x*) 1 Co.11.26 (*y*) John 20. 30.31. Acts 3.23. Mark 1.1. (*z*) Rev.22.18 *1 Cor.11.16. (*a*) Jude 3. (*b*) Rom.14. 13,22. (*c*) Rom.16.17 (*d*) Matt. 23. 8,9,10. (*e*) 1 Pet.5.3. (*f*) 1 Joh.4.1. 1 Thes.5.21. (*g*) 1 Cor. 9.25 (*h*) Mat.16.24. (*i*) Col.3.5. Rom.8.13.

(*k*) Luke 6.34,35. (*l*) Mar.13.35. Matt.24.42. & 25.13. (*m*) Matt 5.22. Ephes.4.26.

52. (*n*) Not

(o) 1 Cor. 6.10. Matth. 5.22. (p) Matt. 5.34. (q) James 2.1. (r) 1 Tim. 5.22. (s) 2 Tim. 4.2. (t) 1 Cor. 10.31 (u) Matt. 5.6. (x) Tit. 3.9. (y) Matt. 5.44 Rom. 12.14. (z) 1 Tim. 2,1. (a) Titus 3.14. (b) Ephe. 4.28. (c) Matt. 5.48. (d) 1 Pet. 3.8. 2 Pet. 1.6,7. 2 Cor. 8.7. 2 Cor. 9.5. (e) Ephes. 5.4. (f) 1 Tim. 2.9 (g) Jam. 1. 19. (h) Phil. 2. 10.

52. (o) Not at all to revile. 53. (p) Not to swear. 54. (q) Not to respect persons. 55. (r) To lay hands suddenly on no man. [This especially pertains to * Bishops. * To whom also, and to all the Ecclesiastical Order, it is enjoyned, that they (s) *preach the word*, that they *be instant in season and out of season*, that they *rebuke, reprove, exhort with all long-suffering and doctrine.*] 56. To keep the Lord's day, (derived into an obligation from a practice Apostolical.) 57. (t) To do all things to the glory of God. 58. (u) To hunger and thirst after righteousness and its rewards. 59. (x) To avoid foolish questions. 60. (y) To pray for persecutors, and to do good to them that persecute us, and despightfully use us. 61. (z) To pray for all men. 62. (a) To maintain good works for necessary uses. 63. (b) To work with our own hands, that we be not burthensome to others, avoiding idleness. 64. (c) To be perfect as our heavenly Father is perfect. 65. (d) To be liberal and frugal: for he that will call us to account for our time, will also for the spending our money. 66. (e) Not to use uncomely jestings. 67. (f) Modesty; as opposed to boldness, to curiosity, to uncleanness. 68. (g) To be swift to hear, slow to speak. 69. (h) To worship the holy [*Jesus*] at the mention of his holy Name: as of old God was at the mention of [*Jehovah.*]

These are the streight lines of Scripture by which we may also measure our obliquities, and discover crooked walking. If the sick man hath not done these things, or if he have done contrary to any of them in any particular, he hath cause enough for his sorrow, and matter for his confession: of which he needs no other forms, but that he heartily deplore and plainly enumerate his follies, as a man tells the sad stories of his own calamity.

SECT.

SECT. IX.

Of the sick mans practice of Charity and Justice, by way of Rule.

LET the sick man set his house in order before he die; state his cases of Conscience, reconcile the fractures of his Family, re-unite brethren, cause right understandings, and remove jealousies; give good counsels for the future conduct of their persons and estates, charm them into Religion by the authority and advantages of a dying person; because the last words of a dying man are like the tooth of a wounded Lion, making a deeper impression in the agony than in the most vigorous strength.

Magnifica verba mors propè admota excutit. Nam veræ voces tum demum pectore ab imo Eiciuntur —— Lucret.

Let the sick man discover every secret of art, or profit, Physic, or advantage to mankind, if he may do it without the prejudice of a third person. Some persons are so uncharitably envious, that they are willing that a secret Receipt should die with them, and be buried in their grave, like treasure in the sepulchre of *David*. But this which is a design of Charity, must therefore not be done to any mans prejudice; and the Mason of *Herodotus* the King of *Egypt*, who kept secret his notice of the Kings treasure, and when he was a-dying told his son, betrayed his trust then when he should have kept it most sacredly for his own interest. In all other cases let thy Charity out-live thee, that thou mayest rejoyce in the mansion of rest, because by thy means many living persons are eased or advantaged.

3. Let him make his *Will* with great justice and piety, that is, that the right heirs be not defrauded for collateral respects, fancies or indirect fondnesses; but the inheritances descend in their legal and due chanel: and in those things where we have a liberty, [illegible] take the opportunity of doing [illegible] that is, of considering how God may be best served by our donatives, or how the interest of any vertue may be promoted; in which we are principally to regard the necessities of

our nearest kindred and relatives, servants and friends,

4. Let the *Will* or *Testament* be made with ingenuity, openness, and plain expression, that he may not entail a Law-suit upon his posterity and relatives, and make them lose their Charity, or intangle their estates, or make them poorer by the gift. *He hath done me no charity, but dies in my debt, that makes me sue for a Legacy.*

Δεῖ γὰρ τὴν βασιλείαν μὴ ὕδην στασιάσαντα καταλιπεῖν, ἀλλ' ἀν μὲν ἀρφιλογῆ καὶ μενιμένη, πράγματα ὑμῖν παρέξη.
Cyrus apud Xenoph. l. 8. institut.

5. It is proper for the state of sickness, and an excellent anealing us to burial, that we give Alms in this state, so burying treasure in our graves, that will not perish, but rise again in the resurrection of the just. Let the dispensation of our Alms be as little intrusted to our Executors as may be, *excepting the lasting and successive portions*; * but with our own present care let us exercise the Charity, and secure the *stewardship*. It was a custom amongst the old Greeks, to bury horses, clothes, arms, and whatsoever was dear to the deceased person, supposing they might need them, and that without clothes they should be found naked by their Judges; and all the friends did use to bring gifts, by such liberality thinking to promote the interest of their dead. But we may offer our ἐντάφια our selves best of all; our doles and funeral meals if they be our own early provisions, will then spend the better: and it is good so to carry our passing peny in our hand, and by reaching that hand to the poor, *make a friend in the everlasting habitations.* He that gives with his own hand shall be sure to find it, and the poor shall find it: but he that trusts Executors

Lucian. de luctu.
* Vide reg. 6. paulo infr.
Herodot. Musa 5.
Plin. lib. 4. cap. 11.
Xiphilin. in Severo.

Ἀλλὰ, κόραι, τῷ παιδὶ λιχαίτε δῶρα φέρουσαι,
Θύμβῳ κατὰ ψυχῆς δάκρυα κεῖτε τάφῳ.
Nicarchus.

Fallax sæpe fides, testatáque vota peribunt:
Constitues tumulum, si sapis, ipse tuum.

Man, thee behoveth oft to have this in mind,
That thou giveth with thine hand, that thou shalt find.
For widows be slothful, and children be unkind,
Executors be covetous, and keep all that they find.
If any body ask where the deads goods became;
They Answer,
So God me help and Halidam, he died a poor man.
Think on this.
Written upon a wall in S. Edmunds Church in Lumbard-street.

tors with his Charity, and the œconomy and issues of his vertue, by which he must enter into his hopes of heaven and pardon, shall find but an ill account, when his executors complain he died poor. *Think on this.* To this purpose wise and pious was the counsel of *Salvian*: 'Let a dying man, who hath nothing else of which he 'may make an effective oblation, offer up to God of 'his substance: Let him offer it with compunction and 'tears, with grief and mourning, as knowing that all 'our oblations have their value, not by the price, but 'by the affection; and it is our Faith that commend-'eth the mony, since God receives the mony by the 'hands of the poor, but at the same time gives, and 'does not take the blessing; because he receives no-'thing but his own, and man gives that which is none 'of his own, that of which he is only a steward, and 'shall be accountable for every shilling. Let it there-'fore be offered humbly, as a Creditor pays his debts; 'not magnifically, as a Prince gives a donative: and let 'him remember that such doles do not pay for the sin, 'but they ease the punishment; they are not proper 'instruments of redemption, but instances of supplica-'tion, and advantages of praier; and when we have 'done well, remember that we have not paid our debt, 'but shewn our willingness to give a little of the vast 'summe we owe: and he that gives plentifully accor-'ding to the measure of his estate, is still behind-hand 'according to the measure of his sins. Let him pray 'to God that this late oblation may be accepted; and 'so it will, if it sails to him in a sea of penitential tears 'or sorrows that it is *so little*, and that it is *so late*.

Contra avaritiam.

6. Let the sick man's Charity be so ordered that it may not come only to deck the funeral and make up the pomp; Charity waiting like one of the solemn mourners: but let it be continued, that besides the Alms of health and sickness, there may be a rejoycing in God for his Charity long after his Funerals, so as to become more beneficial and less public; that the poor may pray in private, and give God thanks many daies together. This is matter of prudence, and yet in this

we are to obſerve the ſame regards which we had in the Charity and Alms of our lives; with this only difference, That in the Funeral Alms alſo of rich and able perſons the public cuſtoms of the Church are to be obſerved, and decency and ſolemnity, and the expectations of the poor, and matter of public opinion, and the reputation of Religion; in all other caſes let thy Charity conſult with Humility and Prudence, that it never miniſter at all to vanity, but be as full of advantage and uſefulneſs as it may.

πρὸς τὸν τελευτήσα θ' ἕκαστος, κἂν σφόδρα ἂν ἐχθρὸς ᾖ τις, γίνεται φίλος τότε.

7. Every man will forgive a dying perſon; and therefore let the ſick man be ready and ſure, if he can, to ſend to ſuch perſons whom he hath injured, and beg their pardon, and do them right: For in this caſe he cannot ſtay for an opportunity of convenient and advantageous reconcilement; he cannot then ſpin out a treaty, nor beat down the price of compoſition, nor lay a ſnare to be quit from the obligation and coercion of laws; but he muſt ask forgiveneſs down right, and make him amends as he can, being greedy of making uſe of this opportunity of doing a duty that muſt be done, but cannot any more, if not now, until time returns again, and tells the minutes backwards, ſo that yeſterday ſhall be reckoned in the portions of the future.

8. In the intervals of ſharper pains, when the ſick man amaſſes together all the arguments of comfort and teſtimonies of God's love to him and care of him, he muſt needs find infinite matter of thankſgiving and glorification of God: and it is a proper act of Charity and love to God, and Juſtice too, that he do honour to God on his death-bed for all the bleſſings of his life, not only in general communications, but thoſe by which he hath ſeen ſeparate and diſcerned from others, or ſupported and bleſſed in his own perſon: Such as are, [*In all my life-time I never broke a bone, I never fell into the hands of robbers, never into public ſhame, or into noiſome diſeaſes; I have not begged my bread, nor been tempted by great and unequal fortunes; God gave me a good underſtanding, good friends, or deli-*

vered

vered me in such a danger; and heard my prayers in such particular pressures of my spirit.] This or the like enumeration and consequent acts of thanksgiving are apt to produce love to God, and confidence in the day of trial; for he that * gave me blessings in proportion to the state and capacities of my life, I hope also will do so in proportion to the needs of my sickness and my deathbed. This we find practised as a most reasonable piece of piety by the wisest of the Heathens. So *Antipater Tarsensis* gave God thanks for his prosperous voyage into *Greece*; and *Cyrus* made a handsome prayer upon the tops of the mountains, when by a phantasm he was warned of his approaching death. *Receive* [*O God*] *my Father these holy rites by which I put an end to many and great affairs: and I give thee thanks for thy celestial signs and prophetic notices, whereby thou hast signified to me what I ought to do and what I ought not. I present also very great thanks that I have perceived and acknowledged your care of me, and have never exalted my self above my condition for any prosperous accident. And I pray that you will grant felicity to my wife, my children, and friends, and to me a death such as my life hath been.* But that of *Philagrius* in *Gregory Nazianzen* is eucharistical, but it relates more especially to the blessings and advantages which are accidentally consequent to sickness. *I thank thee, O Father, and maker of all thy children, that thou art pleased to bless and to sanctifie us even against our wills, and by the outward man purgest the inward, and leadest us through cross ways to a blessed ending, for reasons best known unto thee.* However, when we go from our hospital and place of little intermedial rest in our journey to Heaven, it is fit that we give thanks to the *Majordomo* for our entertainment. When these parts of Religion are finished, according to each man's necessity, there is nothing remaining of personal duty to be done alone, but that the sick man act over these vertues by the renewings of Devotion, and in the way of Prayer; and that is to be continued as long as *life*, and *voice*, and *reason* dwell with us.

SECT. X.

Acts of Charity, by way of Prayer and Ejaculation; which may also be used for Thanksgiving, in case of Recovery.

Psal.6.2, O *My Soul, thou hast said unto the Lord, Thou*
art my Lord; my goodness extendeth not to thee:
3, *But to the Saints that are in the earth, and to the excel-*
5. *lent in whom is all my delight. The Lord is the portion*
of my inheritance and of my cup; thou maintainest my
lot.

Ps.18.30. *As for God, his way is perfect: the word of the Lord*
is tried: he is a buckler to all those that trust in him. For
31, *who is God, except the Lord? or who is a rock, save our*
32. *God? It is God that girdeth me with strength, and maketh*
my way perfect.

Ps.22.19, *Be not thou far from me, O Lord: O my strength, haste*
thee to help me.
20, *Deliver my soul from the sword, my darling from*
21, *the power of the dog. Save me from the lion's mouth:*
and thou hast heard me also from among the horns of the
Unicorns.
22, *I will declare thy Name unto my brethren: in the midst of*
the congregation will I praise thee.
23, *Ye that fear the Lord, praise* the Lord: *ye sons* [of God,]
glorifie him, and fear before him all ye sons [of men,] *For*
24. *he hath not despised nor abhorred the affliction of the afflict-*
ed, neither hath he hid his face from him; but when he cried
unto him he heard.

Psal.42.1. *As the hart panteth after the water-brooks, so longeth*
my Soul after, O God.
2, *My Soul thirsteth for God, for the living God: when shall*
I come and appear before the Lord?
6,7, *O my God, my Soul is cast down within me. All thy*
10, *waves and billows are gone over me. As with a sword*
8. *in my bones I am reproached. Yet the Lord will com-*
mand his loving-kindness in the day-time: and in the
night

night his song shall be with me, and my prayer unto the God of my life.

Bless ye the Lord in the congregations; even the Lord from the fountains of Israel. Psal. 68. 26.

My mouth shall shew forth thy righteousness and thy salvation all the day: for I know not the numbers thereof. Psal. 71. 15.

I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works. But I will hope continually, and will yet praise thee more and more. 16, 17, 14,

Thy righteousness, O God, is very high, who hast done great things. O God, who is like unto thee? Thou which hast shewed me great and sore troubles shalt quicken me again, and shalt bring me up again from the depths of the earth. 19, 20,

Thou shalt increase thy goodness towards me, *and comfort me on every side.* 21,

My lips shall greatly rejoyce when I sing unto thee; and my Soul which thou hast redeemed. Blessed be the Lord God, the God of Israel, who only doth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, Amen. 23. Psal. 72. 18, 19.

I love the Lord, because he hath heard my voice and my supplication. The sorrows of death compassed me: I found trouble and sorrow. Then called I upon the Name of the Lord: O Lord, I beseech thee, deliver my Soul. Gracious is the Lord and righteous: yea our God is merciful. Ps. 116. 1, 3, 4, 5,

The Lord preserveth the simple: I was brought low, and he helped me. Return to thy rest, O my Soul: the Lord hath dealt bountifully with me. For thou hast delivered my Soul from death, mine eyes from tears, and my feet from falling. 6, 7, 8,

Precious in the sight of the Lord is the death of his saints. O Lord, truly I am thy servant, I am thy servant, and the son of thine handmaid; thou shalt loose my bounds. 15, 16.

1 Cor. 16. 22. *He that loveth not the Lord Jesus, let him be accursed.*

O that I might love thee as well as ever any creature 1 John 4. 16, 18. loved thee! *He that dwelleth in love dwelleth in God. There is no fear in love.*

The Prayer.

O Most gracious and eternal God and loving Father, who hast poured out thy bowels upon us, and sent the Son of thy love unto us to die for love, and to make us dwell in love, and the eternal comprehensions of thy divine mercies, O be pleased to inflame my heart with a holy Charity toward thee and all the world. Lord, I forgive all that ever have offended me, and beg that both they and I may enter into the possession of thy mercies, and feel a gracious pardon from the same fountain of grace: and do thou forgive me all the acts of scandal whereby I have provoked, or tempted, or lessened, or disturbed any person. Lord, let me never have my portion amongst those that divide the union, and disturb the peace, and break the Charities of the Church, and Christian Communion. And though I am fallen into evil times, in which Christendom is divided by the names of an evil division; yet I am in Charity with all Christians, with all that love the Lord *Jesus*, and long for his coming, and I would give my self to save the Soul of any of my brethren; and I humbly beg of thee that the public calamity of the several societies of the Church may not be imputed to my Soul, to any evil puposes.

II.

LOrd, preserve me in the unity of thy holy Church, in the love of God and of my neighbours. Let thy Grace inlarge my heart to remember, deeply to resent, faithfully to use, wisely to improve, and humbly to give thanks to thee for all thy favours, with which thou hast enriched my Soul, and supported my estate, and preserved my person, and rescued me from danger, and invited me to goodness in all the days and periods

of

of my life. Thou hast led me through it with an excellent conduct; and I have gone astray after the manner of men; but my heart is towards thee. O do unto thy servant as thou usest to do unto those that love thy Name: let thy Truth comfort me, thy Mercy deliver me, thy staffe support me, thy Grace sanctifie my sorrow, and thy goodness pardon all my sins, thy Angels guide me with safety in this shadow of death, and thy most holy Spirit lead me into the land of Righteousness, for thy Name's sake which is so comfortable, and for *Jesus* Christ his sake, our dearest Lord and most gracious Saviour. Amen.

CHAP. V.

Of Visitation of the Sick: Or, the assistance that is to be done to dying persons by the ministry of their Clergy-Guides.

SECT. I.

GOD, who hath made no new Covenant with dying persons distinct from the Covenant of the living, hath also appointed no distinct Sacraments for them, no other manner of usages but such as are common to all the spiritual necessities of living and healthful persons. In all the days of our Religion, from our Baptism to the resignation and delivery of the Soul, God hath appointed his servants to minister to the necessities, and eternally to bless, and prudently to guide, and wisely to judge concerning Souls; and the Holy Ghost, that *anointing from above*, descends upon us in several effluxes, but ever by the ministeries of the Church. *Our Heads* are anointed

anointed with that Sacred Unction Baptism, (not in ceremony, but in real and proper effect) *our Foreheads* in Confirmation, *our hands* in Ordinations, *all our Senses* in the Visitation of the sick; and all by the ministery of especially-deputed and instructed persons, and we who all our life-time derive blessings from the fountains of Grace by the channels of Ecclesiastical ministeries, must do it then especially when our needs are most pungent and actual. 1. We cannot give up our names to Christ, but the Holy man that ministers in Religion must enroll them, and present the persons, and consign the grace: When we beg for God's Spirit, the Minister can best present our praiers, and by his advocation hallow our private desires, and turn them into public and potent offices. 2. If we desire to be established and confirmed in the grace and religion of our Baptism, the Holy man, whose hands were anointed by a special ordination to that and its simbolical purposes, laies his hands upon the Catechumen, and *the anointing from above* descends by that ministery. 3. If we would eat the body and drink the bloud of our Lord, we must address our selves to the Lord's Table, and he that stands there to bless and to minister can reach it forth, and feed thy Soul; and without his ministery thou canst not be nourished with that heavenly feast, nor thy body consigned to immortality, nor thy Soul refreshed with the Sacramental bread from heaven, except by spiritual suppletories, in cases of necessity and an impossible communion. 4. If we have committed sins, the Spiritual man is appointed to restore us, and to pray for us, and to receive our confessions, and to enquire into our wounds, and to infuse oil and remedy, and to pronounce pardon. 5. If we be cut off from the communion of the faithfull by our own demerits, their holy hands must reconcile us and give us peace; they that are our appointed comforters, our instructers, our ordinary Judges: and in the whole, what the children of *Israel* begged of *Moses*, that *God would no more speak to them alone, but by his servant Moses*, lest they should be consumed; God in compli-

Exod. 20. 19

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ance with our infirmities hath of his own goodneſs eſtabliſhed as a perpetual Law in all ages of Chriſtianity, That God will ſpeak to us by his *Miniſters*, and our ſolemn prayers ſhall be made to him by *their* advocation, and his bleſſings deſcend from heaven by *their* hands, and our offices return thither by *their* preſidencies, and our Repentance ſhall be managed by *them*, and our pardon in many degrees miniſtred by *them*: God comforts us by their Sermons, and reproves us by their Diſcipline, and cuts off ſome by their ſeverity, and reconciles others by their gentleneſs, and relieves us by their prayers, and inſtructs us by their diſcourſes, and heals our ſickneſſes by their interceſſion preſented to God, and united to Chriſt's advocation: and in all this, *they are no cauſes*, but *ſervants of the will of God*, inſtruments of the Divine Grace and order, *Stewards* and *diſpenſers* of the myſteries, and appointed to our Souls to ſerve and lead, and to help in all accidents, dangers, and neceſſities.

And they who received us in our Baptiſm are alſo to carry us to our grave, and to take care that our end be as our life was, or ſhould have been: and therefore it is eſtabliſhed as an Apoſtolical rule,

* *Is any man ſick among you? let him ſend for the Elders of the Church, and let them pray over him*, &c.

Οἷόν περ αἰδῶνα διδώκατε, τοιαύτην καὶ τελευτὴν δόσατε. Xenoph. περὶ παιδ. lib. 8.

* James 5. 14.

The ſumme of the duties and offices reſpectively implied in theſe words is in the following Rules.

SECT. II.

Rules for the manner of Viſitation of Sick perſons.

1. LET the Miniſter of Religion be ſent to not only againſt the agony of Death, but be adviſed with in the whole conduct of the Sickneſs: for in Sickneſs indefinitely, and therefore *in every Sickneſs*, and therefore in ſuch which are not mortal, which end in health, which have no agony, or final temptations, S. *James* gives the advice; and the ſick man being bound to require

require them, is also tied to do it, when he can know them, and his own necessity. It is a very great evil both in the matter of prudence and piety, that they fear the Priest as they fear the Embalmer, or the Sextons's spade; and love not to converse with him, unless they can converse with no man else; and think his office so much to relate to the other world, that he is not to be treated with while we hope to live in this; and, indeed, that our Religion be taken care of only when we die: and the event is this, (of which I have seen some sad experience) that the man is deadly sick, and his Reason is useless, and he is laid to sleep, and his life is in the confines of the grave, so that he can do nothing towards the trimming of his lamp; and the Curate shall say a few praiers by him, and talk to a dead man, and the man is not in a condition to be helped, but in a condition to need it hugely. He cannot be called upon to confess his sins, and he is not able to remember them, and he cannot understand an advice, nor hear a free discourse, nor be altered from a passion, nor cured of his fear, nor comforted upon any grounds of Reason or Religion, and no man can tell what is likely to be his fate; or if he does, he cannot propheſie good things concerning him, but evil. Let the Spiritual man come when the sick man can be conversed withal and instructed, when he can take medicine and amend, when he understands, or can be taught to understand the case of his Soul, and the rules of his Conscience; and then his Advice may turn into advantage: it cannot otherwise be useful.

2. The intercourses of the Minister with the sick man have so much variety in them, that they are not to be transacted at once: and therefore they do not well that send once to see the good man with sorrow, and hear him pray, and thank him, and dismiss him civilly, and desire to see his face no more. To dress a Soul for Funeral is not a work to be dispatched at one meeting: at first he needs a Comfort, and anon something to make him willing to die; and by and by he is tempted to Impatience, and that needs a special cure; and it is a great

a great work to make his Confessions well and with advantages; and it may be the man is careless and indifferent, and then he needs to understand the evil of his sin, and the danger of his person; and his cases of Conscience may be so many and so intricate, that he is not quickly to be reduced to peace, and one time the Holy man must pray, and another time he must exhort, a third time administer the holy Sacrament; and he that ought to watch all the periods and little portions of his life, lest he should be surprized and overcome, had need be watched when he is sick, and assisted, and called upon, and reminded upon the several parts of his duty, in every instant of his temptation. This article was well provided for among the Easterlings; for the Priest in their Visitations of a sick person did abide in their attendance and ministery for seven daies together. The want of this makes the Visitations fruitless, and the Calling of the Clergy contemptible, while it is not suffered to imprint its proper effects upon them that need it in a lasting ministery.

3. S. *James* advises, that *when a man is sick he should send for the Elders;* one sick man for many Presbyters: and so did the Eastern Churches, they sent for seven: and, like a colledge of Physicians they ministered spiritual remedies, and sent up praiers like a quire of singing Clerks. In Cities they might do so, while the Christians were few, and the Priests many. But when they that dwelt in the *Pagi* or villages ceased to be Pagans, and were baptised, it grew to be an impossible felicity, unless in few cases, and to some more eminent persons: but because they need it most, God hath taken care that they may best have it; and they that can, are not very prudent if they neglect it. Jam. 5. 14. Gabriel in 4. sent. dist. 23.

4. Whether they be many or few that are sent to the sick person, let the Curate of his Parish or his own Confessor be amongst them, that is, let him not be wholly advised by strangers who know not his particular necessities; but he that is the ordinary Judge cannot safely be passed by in his extraordinary necessity, which in so great portions depends upon his whole life past:

and

and it is a matter of suspicion when we decline his judgment that knows us best, and with whom we formerly did converse, either by choice or by law, by private election or public constitution. It concerns us then to make severe and profitable judgments, and not to conspire against our selves, or procure such assistances which may handle us softly, or comply with our weaknesses more than relieve our necessities.

5. When the Ministers of Religion are come, first let them do their ordinary offices, that is, pray for Grace to the sick man, for Patience, for Resignation, for Health, (if it seems good to God in order to his great ends.) For that is one of the ends of the advice of the Apostle. And therefore the Minister is to be sent for, not while the case is desperate, but before the sickness is come to its *crisis* or period. Let him discourse concerning the causes of sickness, and by a general instrument move him to consider concerning his condition. Let him call upon him to set his Soul in order, to trim his lamp, to dress his Soul, to renew acts of grace by way of Praier, to make amends in all the evils he hath done, and to supply all the defects of duty, as much as his past condition requires and his present can admit.

6. According as the condition of the sickness or the weakness of the man is observed, so the exhortation is to be less, and the praiers more, because the life of the man was his main preparatory; and therefore if his condition be full of pain and infirmity, the shortness and small number of his own acts is to be supplied by the act of the Ministers and standers by, who are in such case to speak more to God for him than to talk to him.

Jam. 5. 16. For *the praier of the righteous* when it is *fervent* hath a promise to *prevail much* in behalf of the sick person. But Exhortations must prevail with their own proper weight, not by the passion of the Speaker. But yet this assistance by way of Praiers is not to be done by long offices, but by *frequent*, and *fervent*, and *holy*: in which offices if the sick man joyns, let them be short, and apt to comply with his little strength and great

great infirmities: if they be said in his behalf without his conjunction, they that pray may prudently use their own liberty, and take no measures, but their own devotions and opportunities, and the sick man's necessities.

When he hath made this General address and preparatory entrance to the work of many days and periods, he may descend to particulars by the following instruments and discourses.

SECT. III.

Of ministring in the sick man's Confession of sins and Repentance.

THE first necessity that is to be served is that of Repentance, in which the Ministers can in no way serve him but by first exhorting him to *Confession of his sins*, and declaration of the state of his Soul. For unless they know the manner of his life, and the degrees of his restitution, either they can do nothing at all, or nothing of advantage and certainty. His discourses, like *Jonathan*'s arrows, may shoot short, or shoot over, but not wound where they should, nor open those humors that need a launcet or a cautery. To this purpose the sick man may be re-minded.

Arguments and Exhortations to move the Sick man to Confession of sins.

1. That God hath made a special promise to Confession of sins. *He that confesseth his sins and forsaketh them shall have mercy*: and, *If we confess our sins, God is righteous to forgive us our sins, and to cleanse us from all unrighteousness.* 2. That Confession of sins is a proper act and introduction to Repentance. 3. That when the *Jews* being warned by the Sermons of the *Baptist* repented of their sins, they confessed their sins to *John* in the susception of Baptism. 4. That the Converts in the days of the Apostles returning to Christianity

Pro. 28. 13
1 Joh. 1. 9.
Matt. 3. 6.

ſtianity inſtantly declared their Faith and their Repentance, by Confeſſion and *declaration of their deeds*
Act. 19. 18 which they then renounced, abjured, and confeſſed to the Apoſtles. 5. That Confeſſion is an act of many vertues together. 6. It is the gate of Repentance; 7. An inſtrument of ſhame and condemnation of our ſins; 8. *A glorification of God*, ſo called by *Joſhua* particularly in the caſe of *Achan*; 9. An acknowledgment that God is juſt in puniſhing; for by confeſſing of our ſins we alſo confeſs his Juſtice, and are aſſeſſors with God in this condemnation of our ſelves. 10. That by ſuch an act of judging our ſelves we eſcape the more angry judgment of God: S. *Paul* expreſly ex-
2 Cor. 11. horting us to it upon that very inducement. 11. That
13. Confeſſion of ſins is ſo neceſſary a duty, that in all Scriptures it is the immediate preface to pardon, and the certain conſequent of *godly ſorrow*, and an integral or conſtituent part of that grace, which together with *Faith* makes up the whole duty of the Goſpel. 12. That in all ages of the Goſpel it hath been taught and practiſed reſpectively, that all the Penitents made Confeſſions proportionable to their Repentance, that is, public or private, generall or particular. 13. That God by teſtimonies from heaven, that is, by his Word, and by a conſequent rare peace of Conſcience, hath given approbation to this holy duty. 14. That by this inſtrument thoſe whoſe office it is to apply remedies to every ſpiritual ſickneſs, can beſt perform their offices. 15. That it is by all Churches eſteemed a duty neceſſary to be done in caſes of a troubled Conſcience. 16. That what is neceſſary to be done in one caſe, and convenient in all caſes, is fit to be done by all perſons. 27. That without Confeſſion it cannot eaſily be judged concerning the ſick perſon whether his Conſcience ought to be troubled or no, and therefore it cannot be certain that it is not neceſſary. 18. That there can be no reaſon againſt it but ſuch as conſults with fleſh and bloud, with infirmity and ſin, to all which Confeſſion of ſins is a direct enemy. 19. That now is that time when all the imperfections of his Repentance and all

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the breaches of his duty are to be made up, and that if he omits this opportunity, he can never be admitted to a salutary and medicinal confession. 20. That Saint *James* gives an express precept, that we Christians should confess our sins to each other, that is, Christian to Christian, brother to brother, the people to their Minister; and then he makes a specification of that duty which a sick man is to do when he hath sent for the Elders of the Church. 21. That in all this there is no more lies upon him, but *if he hides his sins he shall not be directed*, (so said the Wise-man;) but ere long he must appear before the great Judg of men and Angels: and his spirit will be more amazed and confounded to be seen among the Angels of light with the shadows of the works of darkness upon him, that he can suffer by confessing to God in the presence of him whom God hath sent to heal him. However, it is better to be ashamed here than to be confounded hereafter. * *Pol pudere præstat quam pigere, totidem literis.* 22. That Confession being in order to Pardon of sins, it is very proper and anological to the nature of the thing, that it be made there where the Pardon of sins is to be administred: and that, of pardon of sins God hath made the Minister the publisher and dispenser: and all this is besides the accidental advantages which accrue to the Conscience, which is made ashamed, and timorous, and restrained by the mortifications and blushings of discovering to a man the faults committed in secret. 23. That the Ministers of the Gospel are the *Ministers of reconciliation*, are commanded *to restore such persons as are overtaken in a fault*; and to that purpose they come to offer their Ministery, if they may have cognizance of the fault and person. 24. That in the matter of prudence it is not safe to trust a man's self in the final condition and last security of a man's Soul, a man being no good Judge in his own case. And when a duty is so

Si tacuerit qui percussus est, & non egerit pœnitentiam nec vulnus suum fratri & magistro voluerit confiteri, magister qui linguam habet ad curandum facile ei prodesse non poterit. Si enim erubescat ægrotus vulnus medico confiteri, quod ignorat medicina non curat. S. Hieron. ad caput. 10. Eccles. Si enim hoc fecerimus, & revelaverimus peccata nostra non solum Deo, sed & his qui possunt mederi vulneribus nostris atque peccatis, delebuntur peccata nostra. Orig. hom. 17. in Lucam.

* Plaut. Trinum. Tam facile & pronum est superos contemnere testes, Si mortalis idem nemo sciat. J. v. Sat 13.

uſeful in all caſes, ſo neceſſary in ſome, and incouraged by promiſes Evangelical, by Scripture precedents, by the example of both Teſtaments, and preſcribed by injunctions Apoſtolical, and by the Canon of all Churches, and the example of all ages, and taught us even by the proportions of duty, and the Analogy to the power Miniſterial, and the very neceſſities of every man; he that for ſtubbornneſs, or ſinful ſhamefac'dneſs, or prejudice, or any other criminal weakneſs, ſhall decline to do it in the days of his danger, when the vanities of the world are worn off, and all affections to ſin are wearied, and the ſin it ſelf is pungent and grievous, and that we are certain we ſhall not eſcape ſhame for them hereafter, unleſs we be aſhamed of them here, and uſe all the proper inſtruments of their pardon; this man, I ſay, is very near death, but very *far off from the kingdom of heaven.*

Qui homo culpam admiſit in ſe, nullus eſt tam parvi pretii quin pudeat, quin purget ſeſe. Plaut. Aulul.

2. The Spiritual man will find in the conduct of this duty many caſes and varieties of accidents which will alter his courſe and forms of proceedings. Moſt men are of *a rude indifferency*, apt to excuſe themſelves, ignorant of their condition, abuſed by evil principles, content with a general and indefinite Confeſſion; and if you provoke them to it by the foregoing conſiderations, leſt their ſpirits ſhould be a little uneaſie, or not ſecured in their own opinions, will be apt to ſay, *They are ſinners, as every man hath his infirmity, and he as well as any man: But, God be thanked, they bear no ill will to any man, or are no Adulterers, or no Rebels, or they have fought on the right ſide; and God be merciful to them, for they are ſinners.* But you ſhall hardly open their breaſts farther: and to enquire beyond this, would be to do the office of an accuſer.

——— Verùm hoc ſe amplectitur uno,
Hoc amat, hoc laudat, Matronam nullam ego tango.
Horat Ser. l. 1. ſat. 2.

3. But, which is yet worſe, there are very many perſons who have been ſo uſed to an habitual courſe of a conſtant intemperance, or diſſolution in any other inſtance,

instance, that the crime is made natural and necessary, and the conscience hath digested all the trouble, and the man thinks himself in a good estate, and never reckons any sins, but those which are the egressions and passings beyond his ordinary and daily drunkenness. This happens in the cases of drunkenness, and intemperate eating, and idleness, and uncharitableness, and in lying and vain jestings, and particularly in such evils which the Laws do not punish, and public customs do not shame, but which are countenanced by potent sinners, or evil customs, or good nature, and mistaken civilities.

Instruments by way of Consideration, to awaken a careless person, and a stupid Conscience.

IN these and the like cases the Spiritual man must awaken the Lethargy, and prick the Conscience, by representing to him, 1. * That Christianity is a holy and a strict Religion. 2. * That many are called, but few are chosen. * That the number of them that are to be saved is but a very few in respect of those that are to descend into sorrow and everlasting darkness. * That we have covenanted with God in Baptism to live a holy life. * That the measures of Holiness in Christian Religion are not to be taken by the evil proportions of the Multitude, and common fame of looser and less severe persons, because *the multitude* is that which *does not enter into heaven*, but *the few, the elect*, the holy servants of *Jesus*. * That every habitual sin does amount to a very great guilt in the whole, though it be but in a small instance. That if the righteous scarcely be saved, then there will be no place for the unrighteous and the sinner to appear in but places of horrour and amazement. * That confidence hath destroyed many Souls, and many have had a sad portion who have reckoned themselves in the Calender of Saints. * That the promises of Heaven are so great, that it is not reasonable to think that every man, and every life, and an easie Religion shall possess such infi-

nite glories. * That although Heaven is a gift, yet there is a great severity and strict exacting of the conditions on our part to receive that gift. * That some persons who have lived strictly for forty years together, yet have miscarried by some one crime at last, or some secret hypocrisie, or a latent pride, or a creeping ambition, or a phantastic spirit; and therefore much less can they hope to receive so great portions of felicities, when their life hath been a continual declination from those severities which might have created confidence of pardon and acceptation, through the mercies of God and the merits of *Jesus*. * That every good man ought to be suspicious of himself, and in his judgment concerning his own condition to fear the worst, that he may provide for the better. * That we are commanded to work out our salvation with fear and trembling. * That this precept was given with very great reason, considering the thousand thousand ways of miscarrying. * That S. *Paul* himself, and S. *Arsenius*, and S. *Elzearius*, and divers other remarkable Saints, had at some times great apprehensions of the dangers of failing of *the mighty price of their high calling*. * That the stake that is to be secured is of so great an interest, that all our industry and all the violences we can suffer in the prosecution of it are not considerable. * That this affair is to be done but once, and then never any more unto eternal ages. * That they who profess themselves servants of the institution, and servants of the law and discipline of *Jesus*, will find that they must *judge* themselves by the proportions of that law by which they were to *rule* themselves. * That the laws of society and civility, and the voices of my company are as ill *judges* as they are *guides*; but we are to stand or fall by his sentence who will not consider or value the talk of idle men, or the perswasion of wilfully abused Consciences, but of him who hath felt our infirmity in all things *but sin*, and knows where our failings are unavoidable, and where and in what degree they are excusable, but never will endure a sin should seise upon any part of our love, and deliberate choice,

Apud Surium, die 27. Sept.

choice, or careless cohabitation. * That *if our Conscience accuse us not, yet are we not hereby justified,* for *God is greater than our Consciences.* * That they who are most innocent have their Consciences most tender and sensible. * That scrupulous persons are alwaies most religious; and that to feel nothing is not a sign *of life*, but *of death.* * That nothing can be hid from the eyes of the Lord, to whom the day and the night, publick and private, words and thoughts, actions and designs are equally discernible. * That a luke-warm person is only secured in his own thoughts, but very unsafe in the event, and despised by God. * That we live in an Age in which that which is called and esteemed *a holy life*, in the daies of the Apostles and holy primitives would have been esteemed *indifferent*, sometimes *scandalous*, and alwaies *cold.* * That what was a truth of God then, is so now; and to what severities they were tied, for the same also we are to be accountable; and Heaven is not now an easier purchace than it was then. * That if he will cast up his accounts, even with a superficial eye, Let him consider how few good works he hath done, how inconsiderable is the relief which he gave to the poor, how little are the extraordinaries of his Religion, and how unactive and lame, how polluted and disordered, how unchosen and unpleasant were the ordinary parts and periods of it; and how many and great sins have stained his course of life: and until he enters into a particular scrutiny, let him only revolve in his mind what his general course hath been; and in the way of prudence, let him say whether it was laudable and holy, or only indifferent and excusable: and if he can think it only *excusable*, & so as to hope for pardon by such suppletories of faith, and arts of perswasion, which he and others use to take in for auxiliaries to their unreasonable confidence; that he cannot but think it very fit that he search into his own estate, and take a Guide, and erect a tribunal, or appear before that which Christ hath erected for him on earth, that he may make his access fairer when he shall be called before the dreadful Tribunal of Christ

1 Joh. 3. 20. 1 Cor. 4. 4.

Illi mors gravis incubat, Qui notus nimis omnibus, Ignotus moritur sibi.

in the clouds. For if he can be confident upon the ſtock of an *unpraiſed* or a *looſer* life, and ſhould dare to venture upon wild accounts, without order, without abatements, without conſideration, without conduct, without fear, without ſcrutinies and confeſſions, and inſtruments of amends or pardon, he either knows not his danger, or cares not for it, and little underſtands how great a horrour that is, that a man ſhould reſt his head for ever upon a cradle of flames, and lie in a bed of ſorrows, and never ſleep, and never end his groans or the gnaſhing of his teeth.

This is that which ſome Spiritual perſons call *awakening of the ſinner by the terrors of the Law*; which is a good analogy or Tropical expreſſion to repreſent the threatnings of the Goſpel, and the danger of an incurious and a ſinning perſon: but we have nothing elſe to do with *the terrors of the Law*; for, *Bleſſed be God*, they concern us not. The terrors of the Law were the intermination of curſes upon all thoſe that ever broke any of the leaſt Commandments, *once*, or *in any inſtance*: And to it *the Righteouſneſs of Faith* is oppoſed. *The terrors of the Law* admitted no Repentance, no Pardon, no abatement; and were ſo ſevere, that God never inflicted them at all according to the letter, becauſe he admitted all to Repentance that deſired it with a timely prayer, unleſs in very few caſes, as of *Achan*, or *Corah*, *the gatherer of Sticks upon the Sabbath-day*, or the like: but the ſtate of threatnings in the Goſpel is very fearful, becauſe the conditions of avoiding them are eaſie and ready, and they happen to evil perſons after many warnings, ſecond thoughts, frequent invitations to Pardon and Repentance, and after one entire Pardon conſigned in Baptiſm. And in this ſenſe it is neceſſary that ſuch perſons as we now deal withal ſhould be inſtructed concerning their danger.

4. When the ſick man is either of himſelf, or by theſe conſiderations, ſet forward with purpoſes of Repentance, and Confeſſion of his ſins in order to all its holy purpoſes and effects, then the Miniſter is to aſſiſt him

him in the underſtanding the number of his ſins, that is, the ſeveral kinds of them, and the various manners of prevaricating the Divine Commandments: for as for the number of the particulars in every kind, he will need leſs help; and if he did, he can have it no-where but in his own Conſcience, and from the witneſſes of his converſation. Let this be done by prudent inſinuation, by arts of remembrance, and ſecret notices, and propounding occaſions and inſtruments of recalling ſuch things to his mind which either by public fame he is accuſed of, or by the temptations of his condition it is likely he might have contracted.

5. If the perſon be truly penitent, and forward to confeſs all that are ſet before him or offered to his ſight at a halfe face, then he may be complied withal in all his innocent circumſtances, and his Conſcience made placid and willing, and he be drawn forward by good nature and civility, that his Repentance in all the parts of it, and in every ſtep of its progreſs and emanation, may be as voluntary and choſen as it can. For by that means if the ſick perſon can be invited to do the work of Religion, it enters by the door of his will and choice, and will paſs on toward conſummation by the inſtrument of delight.

6. If the ſick man be backward and without apprehenſion of the good-natur'd and civil way; let the Miniſter take care that by ſome way or other the work of God be ſecured: and if he will not underſtand when he is ſecretly prompted, he muſt be hallooed to, and asked in plain interrogatives concerning the crime of his life. He muſt be told of the evil things that are ſpoken of him in markets or exchanges, the proper temptations and accuſtomed evils of his calling and condition, of the actions of ſcandal: and in all thoſe actions which are public, or of which any notice is come abroad, let care be taken that the right ſide of the caſe of Conſcience be turned toward him, and the errour truly repreſented to him by which he was abuſed; as the injuſtice of his contracts, his oppreſſive bargains, his rapine and violence: and if he hath perſwaded

himſelf to think well of a ſcandalous action, let him be inſtructed and advertiſed of his folly and his danger.

7. And this advice concerns the Miniſter of Religion to follow without partiality, or fear, or intereſt, in much ſimplicity, and prudence, and hearty ſincerity; having no other conſideration, but that the intereſt of the man's Soul be preſerved, and no caution uſed, but that the matter be repreſented with juſt circumſtances, and civilities fitted to the perſon with Prefaces of honour and regard, but ſo that nothing of the duty be diminiſhed by it, that the Introduction do not ſpoil the Sermon, and both together ruine *two Souls*, [of *the ſpeaker*, and *the hearer*.] For it may ſoon be conſidered, if the ſick man be a poor or an indifferent perſon in ſecular account, yet his Soul is equally dear to God, and was redeemed with the ſame higheſt price, and therefore to be highly regarded: and there is no temptation, but that the Spiritual man may ſpeak freely without the allays of intereſt, or fear, or miſtaken civilities. But if the ſick man be a Prince, or a perſon of eminence or wealth, let it be remembred, it is an ill expreſſion of reverence to his Authority, or if regard to his Perſon, to let him periſh for the want of an honeſt, and juſt, and a free homily.

8. Let the ſick man, in the ſcrutiny of his Conſcience and Confeſſion of his ſins, be carefully reminded to conſider thoſe ſins which are only condemned *in the court of Conſcience*, and no-where elſe. For there are certain ſecrecies and retirements, places of darkneſs and artificial veils, with which the Devil uſes to hide our ſins from us, and to incorporate them into our affections by a conſtant uninterrupted practice, before they be prejudiced or diſcovered. 1. There are many ſins which have reputation, and are accounted honourable; as *fighting a duel, anſwering a blow with a blow, carrying armies into a neighbour-country, rebelling with a navy, violently ſeiſing upon a kingdom.* 2. Others are permitted by law; as *Uſury* in all countries: and becauſe every exceſs of it is a certain ſin, the permiſſion of ſo ſuſpected a matter makes it ready

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for us, and instructs the temptation. 3. Some things are not forbidden by Laws; as *lying in ordinary discourse*, *jearing*, *scoffing*, *intemperate eating*, *ingratitude*, *selling too dear*, *circumventing another in contracts*, *importunate intreaties*, and *temptation of persons to many instances of sin*, *pride*, and *ambition*. 4. Some others do not reckon they sin against God, if the laws have seised upon the person; and many that are *imprisoned for debt think themselves disobliged from payment*; and when they *pay the penalty*, *think they owe nothing for the scandal and disobedience*. 5. Some sins are thought not considerable, but go under the title of sins of infirmity, or inseparable accidents of mortality; such as *idle thoughts*, *foolish talking*, *looser revellings*, *impatience*, *anger*, and all the events of evil company. 6. Lastly, many things are thought to be no sins; such as *mis-spending of their time*, *whole days or months of useless and impertinent imployment*, *long gaming*, *winning mens money in greater portions*, *censuring mens actions*, *curiosity*, *equivocating in the prices and secrets of buying and selling*, *rudeness*, *speaking truths enviously*, *doing good to evil purposes*, and the like. Under the dark shadow of these unhappy and fruitless Yew-trees, the enemy of mankind makes very many to ly hid from themselves, sewing before their nakedness the fig-leaves of *popular* and *idol reputation*, and *impunity*, *publick permission*, *a temporal penalty*, *infirmity*, *prejudice*, and *direct error in judgment*, and *ignorance*. Now in all these cases the Ministers are to be inquisitive and observant, lest the fallacy prevail upon the penitent to evil purposes of death or diminution of his good; and that those things which in his life passed without observation, may now be brought forth and *pass under saws and harrows*, that is, the severity and censure of sorrow and condemnation.

3. 4. 5. 6.

9. To which I add, for the likeness of the thing, that the *matter of omission* be considered; for in them lies the bigger half of our failings; and yet in many instances they are undiscerned, because they very often

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ſit down by the Conſcience, but never *upon it*: and they are uſually looked upon as poor men do upon their not having coach and horſes, or as that knowledge is miſſed by *boyes* and *hindes* which they never had: it will be hard to make them underſtand their ignorance; it requires knowledge to perceive it; and therefore he that can perceive it, hath it not. But by this preſſing the Conſcience with omiſſions, I do not mean receſſions or diſtances from ſtates of eminency or perfection: for although they may be uſed by the Miniſters as an inſtrument of humility, and a chaſtiſer of too big a confidence; yet that which is to be confeſſed and repented of is omiſſion of duty in direct inſtances and matters of commandment, or collateral and perſonal obligations, and is eſpecially to be conſidered by Kings and Prelates, by Governours and rich perſons, by Guides of Souls and preſidents of Learning in public charge, and by all other in their proportions.

10. The Miniſters of Religion muſt take care that the ſick mans Confeſſion be as minute & particular as it can, and that as few ſins as may be, be intruſted to the general praier of pardon for all ſins, for by being particular and enumerative of the variety of evils which have diſordered his life, his Repentance is diſpoſed to be more pungent and afflictive, and therefore more ſalutary and medicinal; it hath in it more ſincerity, and makes a better judgment of the final condition of the man; and from thence it is certain, the hopes of the ſick man can be more confident and reaſonable.

11. The Spiritual man that aſſiſts at the Repentance of the ſick muſt not be inquiſitive into all the circumſtances of the particular ſins, but be content with thoſe that are direct parts of the crime, and aggravations of the ſorrow: ſuch as *frequency*, *long abode*, and *earneſt choice* in acting them; *violent deſires*, *great expence*, *ſcandal* of others; *diſhonour to the Religion*, *daies of Devotion*, *religious Solemnities*, and *Holy places*; *and the degree of boldneſs* and *impudence*, *perfect reſolution*, and *the habit*. If the ſick perſon be reminded or inquired into concerning theſe, it may prove a good

a good inſtrument to increaſe his Contrition, and perfect his penitential ſorrows, and facilitate his abſolution, and the means of his amendment. But the other circumſtances, as of the relative perſon in the participation of the crime, the meaſures or circumſtances of the impure action, the name of the injured man or woman, the quality or accidental condition; theſe and all the like are but queſtions ſpringing from curioſity, and producing ſcruple, and apt to turn into many inconveniences.

12. The Miniſter in this duty of Repentance muſt be diligent to obſerve concerning the perſon that repents, that he be not impoſed upon by ſome one excellent thing that was remarkable in the ſick man's former life. For there are ſome *people of one good thing*. Some are Charitable to the poor out of kind-heartedneſs, and the ſame good nature makes them eaſie and compliant with drinking perſons, and they die with drink, but cannot live with Charity: and their Alms it may be ſhall deck their monument, or give them the reward of loving perſons, and the poor man's thanks for alms, and procure many temporal bleſſings; but it is very ſad that the reward ſhould be ſoon ſpent in this world. Some are rarely Juſt perſons, and punctual obſervers of their word with men, but break their promiſes with God, and make no ſcruple of that. In theſe and all the like caſes the ſpiritual man muſt be careful to remark, that *good proceeds from an intire and integral cauſe*, and *evil from every part*: that one ſickneſs can make a man die; but he cannot live and be called a ſound man without an intire health: and therefore if any confidence ariſes upon that ſtock, ſo as that it hinders the ſtrictneſs of the Repentance, it muſt be allayed with the repreſentment of this ſad truth, *That he who reſerves one evil in his choice hath choſen an evil portion*, and *Coloquintida and death is in the pot*: and he that worſhips the God of *Iſrael* with a frequent ſacrifice, and yet upon the anniverſary will *bow in the houſe*

Nunc ſi depoſitum non inficiatur amicus,
Si reddat veterem cum tota ærugine follem.
Prodigioſa fides & Thuicis digna libellis.
Juven. Sat. 13.

houſes of Venus, and loves to ſee the follies and the nakedneſs of *Rimmon*, may eat part of the fleſh of the ſacrifice, and fill his belly, but ſhall not be refreſhed by the holy cloud ariſing from the Altar, or the dew of heaven deſcending upon the myſteries.

12. And yet the miniſter is to eſtimate, that one or more good things is to be an ingredient into his *judgement concerning the ſtate of his Soul*, and the capacities of his reſtitution, and admiſſion to the peace of the Church: and according as the excellency and uſefulneſs of the Grace hath been, and according to the degrees and the reaſons of its proſecution, ſo abatements are to be made in the injunctions and impoſitions upon the penitent. For every vertue is a degree of approach to God; and though in reſpect of the acceptation it is equally none at all, that is, it is as certain a death if a man dies with one mortal wound as if he had twenty, yet in ſuch perſons who have ſome one or more excellencies, though not an intire piety, there is naturally a nearer approach to the eſtate of grace, than in perſons who have done evils, and are eminent for nothing that is good. But in making judgment of ſuch perſons; it is to be inquired into, and noted accordingly, why the ſick perſon was ſo eminent in that one good thing; whether *by choice* and apprehenſion of his duty, or whether it was a vertue from which *his ſtate of life* miniſtred nothing to dehort or diſcourage him, or whether it was only *a conſequent of his natural temper and conſtitution*. If the *firſt*, then it ſuppoſes him in the neighbourhood of the ſtate of Grace, and that in other things he was ſtrongly tempted. The *ſecond* is a felicity of his Education, and an effect of Providence. The *third* is a felicity of his Nature, and a gift of God in order to ſpiritual purpoſes. But yet of every one of theſe advantage is to be made. If the conſcience of his *Duty* was the principle, then he is ready formed to entertain all other graces upon the ſame reaſon, and his Repentance muſt be made more ſharp and penal; becauſe he is convinced to have done againſt his Conſcience in all the other parts of his life; but the judge-

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ment concerning his final ſtate ought to be more gentle, becauſe it was a huge temptation that hindred the man and abuſed his infirmity. But if either his *Calling* or his *Nature* were the parents of the Grace, he is in the ſtate of *a moral man*, (in the juſt and proper meaning of the word) and to be handled accordingly: that vertue diſpoſed him rarely well to many other good things, but was no part of the grace of Sanctification: and therefore the man's Repentance is to begin anew, for all that, and is to be finiſhed in the returns of health, if God grants it; but if he denies it, it is much, very much the worſe for all that ſweet-natured vertue.

13. When the Confeſſion is made, the Spiritual man is to execute the office of a *Reſtorer* and a *Judge*, in the following particulars and manner.

SECT. IV.

Of the miniſtring to the Reſtitution and Pardon, or Reconciliation of the ſick perſon, by adminiſtring the holy Sacraments.

IF *any man be overtaken in a fault, ye which are ſpiritual reſtore ſuch a one in the ſpirit of meekneſs*; that's the *Commiſſion*: and, *Let the Elders of the Church pray over the ſick man, and if he have committed ſins, they ſhall be forgiven him*; that's the *effect* of his power and his miniſtery. But concerning this ſome few things are to be conſidered. Gal. 6. 1. James 5. 14, 15.

1. It is the office of the Presbyters and Miniſters of Religion to declare publick criminals and ſcandalous perſons to be ſuch, that when the leproſie is declared, the flock may avoid the infection; and then the man is excommunicate, when the people are warned to avoid the danger of the man, or the reproach of the crime, to withdraw from his ſociety, and *not to bid him God ſpeed*, not to eat and celebrate *ſynaxes* and *Church meetings* with ſuch who are declared criminal and dangerous. And therefore *Excommunication* is in a very

a very great part the act of the Congregation and communities of the faithful: and S. *Paul* said to the Church of the *Corinthians*, that *they had inflicted the evil* upon the incestuous person, that is, by excommunicating him: all the acts of which are, as they are subjected in the people, acts of *caution* and *liberty*; but no more acts of direct, proper *power* or *jurisdiction*, than it was when the Scholars of *Simon Magus* left his chair, and went to hear S. *Peter*: but as they are actions of the Rulers of the Church, so they are *declarative*, *ministerial*, and *effective too by moral causality*, that is, by *persuasion* and *discourse*, by *argument* and *prayer*, by *homily* and *material representment*, by reasonableness of *order* and the *super-induced necessities* of men; though not by any real change of state *as to the person*, nor by diminution of his right, or violence to his condition.

1 Cor. 5. 5. 12, 13. 2 Cor. 2. 6.

2. He that *baptizes*, and he that *ministers the holy Sacrament*, and he that *prays*, does holy offices of great advantage; but in these also, just as in the former, he exercises no jurisdiction or preeminence after the manner of secular authority: and the same is also true if he should deny them. He that refuseth to baptize an indisposed person, hath by the consent of all men no power or jurisdiction over the unbaptized man: and he that for the like reason refuseth to give him the Communion, preserves the sacredness of the mysteries, and does charity to the undisposed man, to deny that to him which will do him mischief: and this is an act of separation, just as it is for a friend or Physician to deny water to an Hydropic person, or Italian wines to a hectic Fever, or as if *Cato* should deny to salute *Bibulus*, or the *Censor* of manners to do countenance to a wanton and a vicious person. And though this thing was expressed by words of power, such as *separation*, *abstention*, *excommunication*, *deposition*; yet these words we understand by the thing it self, which was notorious and evident

Homines in remissione peccatorum ministerium suum exhibent, non jus alicujus potestatis exercent: Neque enim in suo, sed in nomine Patris, Filii, & Spiritûs Sancti, peccata dimittuntur: Isti rogant, Divinitas donat.

S. Amb. de Spir. S. l. 3. c. 19.

evident to be matter of prudence, ſecurity, and a free, unconſtrained diſcipline: and they paſſed into power by conſent and voluntary ſubmiſſion; having the ſame effect of conſtraint, fear and authority, which we ſee in ſecular juriſdiction; not becauſe *Eccleſiaſtical diſcipline* hath a natural proper coercion as *lay-Tribunals* have, but becauſe men have ſubmitted to it, and *are bound to do ſo* upon the intereſt of two or three *Chriſtian graces*.

3. In purſuance of this caution and proviſion, the Church ſuperinduced *times* and *manners of abſtention*, and expreſſions of ſorrow, and canonical puniſhments, which they tied the delinquent people to ſuffer before they would admit them to the holy Table of the Lord. For the criminal having obliged himſelf by his ſin, and the Church having declared it when ſhe ſhould take notice of it, he is bound to repent, to make him capable of pardon with God; and to prove that he is penitent, he is to do ſuch actions which the Church in the virtue and purſuance of Repentance ſhall accept as a teſtimony of it, ſufficient to inform her: for as ſhe could not bind at all (in this ſenſe) till the crime was public, though the man had bound himſelf in ſecret; ſo neither can ſhe ſet him free till the repentance be as public as the ſin, or ſo as ſhe can note it and approve it. Though the man be free as to God by his internal act; yet as the publication of the ſin was accidental to it, and the Church-cenſure conſequent to it, ſo is the publication of Repentance and conſequent Abſolution extrinſecal to the pardon, but accidentally and in the preſent circumſtances neceſſary. This was the ſame that the *Jews* did, (though in other inſtances and expreſſions) and do to this day to their prevaricating people; and the *Eſſenes* in their Aſſemblies, and private Colledges of Scholars, and public Univerſities. For all theſe being aſſemblies of voluntary perſons, and ſuch as ſeek for advantage, are bound to make an artificial authority in their Superiors, and ſo to ſecure order and government by their own obedience and voluntary ſubordination, which is not eſſential and of proper juriſdiction

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in the Superior; and the band of it is not any coercitive power, but the denying to communicate such benefits which they seek in that Communion and fellowship.

4. These, I say, were introduced *in the special manners and instances* by positive authority, and have not a divine authority *commanding them*; but there is a Divine power that verifies them, and makes these separations effectual and formidable: for because they are *declarative* and *ministerial* in the Spiritual man, and suppose a delinquency and demerit in the other, and a sin against God, our blessed Saviour hath declared, that what *they bind on earth shall be bound in heaven*; that is in plain signification, The same sins and sinners which the Clergy condemns in the face of their Assemblies, the same are condemned in Heaven before the face of God, and for the same reason too. God's Law hath sentenced it, and these are the preachers and publishers of his Law, by which they stand condemned; and these laws are they that condemn the sin, or acquit the penitent, *there* and *here*; *whatsoever they bind here shall be bound there*, that is, the sentence of God *at the day of Judgment* shall sentence the same men whom the Church does rightly sentence here. It is spoken in the future [*it shall be bound in heaven*,] not but that the sinner is first bound there, or first absolved there; but because all *binding and loosing* in the interval is imperfect and relative to the day of Judgment, the day of the great Sentence, therefore it is set down in the time to come, and says this only, The Clergy are tied by the Word and laws of God to condemn such sins and sinners; and that you may not think it ineffective, because after such sentence the man lives, and grows rich, or remains in health and power, therefore be sure it shall be verified in the day of Judgment. This is hugely agreeable with the words of our Lord, and certain in reason: for that

Summum futuri judicii præjudicium est, si quis ita deliquerit ut à communicatione orationis & conventûs & omnis sancti commercii relegetur.

Tertul. Apol. c. 39.

Atque hoc idem innuitur per summam Apostoli censuram in reos maximi criminis: fit ἀνάθεμα μαραναθα, id est, excommunicatus majori Excommunicatione; Dominus veniet, scil. ad judicandum eum: ad quod judicium hæc censurâ Ecclesiæ est relativa & in ordine. Tum demum pœnas dabit: ad quas, nisi resipiscat hîc consignatur.

that the Minister does nothing to the final alteration of the state of the man's Soul by way of sentence is demonstratively certain, because he cannot bind a man, but such as hath bound himself, and who is bound in Heaven by his sin before his sentence in the Church: as also because the binding of the Church is merely accidental, and upon publication only; and when the man repents, he is absolved before God, before the sentence of the Church, upon his contrition and dereliction only; and if he were not, the Church could not absolve him. The consequent of which evident truth is this, That whatsoever impositions the Church officers impose upon the criminal, they are to avoid scandal, to testifie Repentance, and to exercise it, to instruct the people, to make them fear, to represent the act of God, and the secret and the true state of the sinner: and although they are not essentially necessary to our pardon, yet *they are become necessary when the Church hath seised upon the sinner by public notice of the crime*; necessary (I say) for the *removing the scandal*, and *giving testimony of our contrition*, and *for the receiving all that comfort which he needs*, and can derive from the promises of pardon, as they are published by him that is commanded to preach them to all them that repent. And therefore although it cannot be necessary as to the obtaining pardon that the Priest should *in private* absolve a sick man from *his private sins*, and there is *no loosing* where there was *no precedent binding*, and he that was only bound before God, can before him only be loosed: yet as to confess sins to any Christian in private may have many good ends, and to confess them to a Clergy-man may have many more; so to hear God's sentence at the mouth of the Minister, *pardon* pronounced by God's Ambassadour, is of huge comfort to them that cannot otherwise be comforted, and whose infirmity needs it; and therefore it were very fit it were not neglected in the daies of our fear and danger, of our infirmities and sorrow.

5. The execution of this ministery being an act of prudence and charity, and therefore relative to chang-

ing circumstances, it hath been, and in many cases *may*, and in some *must* be rescinded and altered. The time of separation may be lengthened and shortned, the condition made lighter or heavier, and for the same offence the Clergy-man is disposed, but yet admitted to the Communion, for which one of the people who hath no office to lose is denied the benefit of communicating; and this sometimes when he might lawfully receive it: and a private man is *seperate*, when a multitude or a Prince is not, cannot, ought not: and at last, when the case of sickness and danger of death did occur, they admitted all men that desired it; sometimes without scruple or difficulty, sometimes with some little restraint in great or insolent cases (as in the case of Apostasie, in which the Council of *Arles* denied absolution, unless they received and gave public satisfaction by acts of Repentance; and some other Councils denied at any time to do it to such persons) according as seemed fitting to the present necessities of the Church. All which particulars declare it to be no part of a Divine commandment, that any man should be denied to receive the Communion if he desires it, and if he be in any probable capacity of receiving it.

Arelat. c. 3.

Vide 2 Cor. 2. 10. & S. Cyprian. ep. 73.

6. Since the separation was an act of liberty and a direct negative, it follows that the restitution was a mere doing that which they refused formerly, and to give the holy Communion was the formality of Absolution, and all the instrument and the whole matter of reconcilement; *the taking off the punishment* is *the pardoning of the sin*: for this without the other is but a word; and if this be done, I care not whether any thing be said or no. *Vinum Dominicum ministratoris gratia est*, is also true in this sense; to give the Chalice and Cup is the grace and indulgence of the Minister: and when that is done, the man hath obtained the peace of the Church; and to do that is all the Absolution the Church can give. And they were vain disputes which were commenced some few Ages since concerning *the forms of Absolution*, whether they were *indicative or optative*, by way of *declaration* or by way of

of *ſentence*: for at firſt they had no forms at all, but they ſaid a Praier, and after the manner of the *Jews* laid hands upon the Penitent, when they praied over him, and ſo admitted him to the holy Communion: For ſince the Church had no power over her children, but of excommunicating and denying them to attend upon *holy offices and miniſteries* reſpectively, neither could they have any Abſolution, but to admit them thither from whence formerly they were forbidden: whatſoever ceremony or forms did ſignifie, this was ſuperinduced and arbitrary, alterable and accidental; it had variety, but no neceſſity.

7. The practice conſequent to this is, that if the Penitent be bound by the poſitive cenſures of the Church, he is to be reconciled upon thoſe conditions which the laws of the church tie him to, in caſe he can perform them: if he cannot, he can no longer be prejudiced by the cenſure of the Church, which had no relation but to the people, with whom the dying man is no longer to converſe: for whatſoever relates to God, is to be tranſacted in ſpiritual waies, by contrition, and internal graces; and the mercie of the Church is ſuch, as to give him her peace and her bleſſing upon his undertaking to obey her injunctions, if he ſhall be able: which injunctions if they be declared by public ſentence, the Miniſter hath nothing to do in the affairs, but to reminde him of his obligation, and reconcile him, that is, give him the Holy Sacrament. Canf 26. Q. 6 & 97.

8. If the penitent be not bound by public ſentence, the Miniſter is to make his Repentance as great and his heart as contrite as he can, to diſpoſe him by the repetition of acts of grace in the way of Praier, and in real and exterior inſtances where he can; and then to give him the holy Communion in all the ſame caſes in which he ought not to have denied it to him in his health, that is, even in the beginnings of ſuch a Repentance, which by humane ſigns he believes to be real and holy; and after this, the event muſt be left to God. The reaſon of the Rule depends upon this; Becauſe there is no Divine commandment directly forbidding

the Rulers of the Church to give the Communion to any Christian that desires it, and professes Repentance of his sins. And all Church-discipline in every instance, and to every single person, was imposed upon him by men, who did it according to the necessities of this state and constitution of our affairs below: but we, who are but Ministers and delegates of pardon and condemnation, must resign and give up our judgment when the man is no more to be judged by the sentences of man, and by the proportions of this world, but of the other: to which if our reconciliation does advantage, we ought in charity to send him forth with all the advantages he can receive; for he will need them all. And therefore the *Nicene* Council commands, that no man be deprived of this *necessary passport* in the article of his death, and calls this *the ancient and canonical law of the Church*; and to minister it, only supposes the man in the communion of the Church, not always in the state, but ever in the possibilites of sanctification. They who in the article and danger of death were admitted to the Communion, and tied to Penance if they recovered, (which was ever the custom of the ancient Church, unless in very few cases were but in the threshold of Repentance, in the commencement and first introductions to a devout life: and indeed then it is a fit ministery, that it be given in all the periods of time in which the pardon of sins is working, since it is the Sacrament of that great mystery, and the exhibition of that bloud *which is shed for the remission of sins*.

Can. 13. Vide etiam Con. Ancyr. c. 6. Aurel. 2. c. 12.

O sacrum convivium in quo Christus sumitur, recolitur memoria Passionis ejus, mens impletur gratiâ, & futuræ gloriæ nobis pignus datur!

9. The Minister of Religion ought not to give the Communion to a sick person, if he retains the affection to any sin, and refuses to disavow it, or professes Repentance of all sins whatsoever, if he be required to do it. The reason is, because it is a certain * death to him, and an increase of his misery, if he shall so prophane the body and bloud of Christ, as to take it into so

* Ita vide ut profit illis ignosci quos ad poenam ipse Deus deduxit: quod ad me attinet, non tam crudelis, sed verecundior nè quod remisero patiar. Tryphæna dixit apud Petronium.

so unholy a breast, where Satan reigns, and Sin is principal, and the Spirit is extinguished, and Christ loves not to enter, because he is not suffered to inhabit. But when he professes Repentance, and does such acts of it as his present condition permits, he is to be presumed to intend heartily what he professes solemnly; and the Minister is only the Judge of outward act, and by that only he is to take information concerning the inward. But whether he be so or no, or if he be, whether that be timely, and effectual and sufficient toward the pardon of sins before God, is another consideration, of which we may conjecture here, but we shall know it at dooms day. The Spiritual man is to do his ministery by the Rules of Christ, and as the customs of the Church appoint him, and after the manner of men: the event is in the hands of God, and is to be expected, not directly and wholly according to his ministery, but to the former life, or the timely **internal repentance* and amendment, of which I have already given accounts. These ministeries are acts of order and great assistances, but the summe of affairs does not relie upon them. And if any man puts his whole Repentance upon this time, or all his hopes upon these ministeries, he will find them and himself to fail.

Sævi quoq; & implacabiles homini crudelitatem suam impediunt, si quando pœnitentia fugitivos reduxit, deditiis hostibus parcimus.

* Quæcunque ergò de pœnitentia jubendo dicta sunt, non ad exteriorem, sed ad interiorem referenda sunt, sine qua nullus unquam Deo reconciliari poterit. † Gratian. de pœnit. d. 1. Qui aliquando.

10. It is the Minister's office to invite sick and dying persons to the holy Sacrament; such whose lives were fair and laudable, and yet their sickness sad and violent, making them listless and slow of desires, and slower apprehensions: that such persons who are in the state of grace may lose no accidental advantages of spiritual improvement, but may receive into their dying bodies the symbols and great consignations of the Resurrection, and into their souls the pledges of Immortality; and may appear before God their Father in the union and with the impresses and likeness of their elder Brother. But if the persons be of ill report, and have lived wickedly, they are not to be invited, because their case is hugely suspicious, though they then repent and call for

mercy: but if they demand it, they are not to be denied: only let the Minister in general represent the evil consequents of an unworthy participation; and if the Penitent will judge himself unworthy, let him stand candidate for pardon at the hands of God, and stand or fall by that unerring and merciful sentence; to which his severity of condemning himself before men will make the easier and more hopeful address. And the strictest among the Christians, who denied to reconcile lapsed persons after Baptism, yet acknowledged that there were hopes reserved in the court of Heaven for them, though not here: since we, who are easily deceived by the pretences of a real return, are tied to dispense God's graces as he hath given us commission, *with fear and trembling*, and without too forward confidences; and God hath mercies which we know not of; and therefore because we know them not, such persons were referred to God's Tribunal, where he would find them, if they were to be had at all.

1 Cor. 2. 3.

11. When the holy Sacrament is to be administred, let the exhortation be made proper to the mystery, but fitted to the man; that is, that it be used for the advantages of Faith, or Love, or Contrition: let all the circumstances and parts of the Divine Love be represented, all the mysterious advantages of the blessed Sacrament be declared; * That it is the bread which came from Heaven; * That it is the representation of Christ's death to all the purposes and capacities of Faith, *and the real exhibition of Christ's body and bloud to all the purposes of the Spirit; * That it is the earnest of the Resurrection, * and the seed of a glorious Immortality; * That as by our cognation to the body of the *first Adam* we took in death, so by our union with the body of the *second Adam* we shall have the inheritance of life; (for *as by Adam came death, so by Christ cometh the resurrection of the dead*) * That if we being worthy Communicants of these sacred pledges be presented to God with Christ within us, our being accepted of God is certain even for the sake of his well-beloved that dwells within us; * That this is the Sacra-

1 Cor. 15. 22

ment

ment of that Body which was broken for our ſins, of that Bloud which purifies our Souls, by which *we are preſented to God pure and holy in the beloved*; * That now we may aſcertain our hopes, and make our faith confident; for *he that hath given us his Son, how ſhould not he with him give us all things elſe*? Upon theſe or the like conſiderations the ſick man may be aſſiſted in his addreſs, and his Faith ſtrengthened, and his Hope confirmed, and his Charity be enlarged. Rom. 8. 32.

12. The manner of the ſick man's reception of the holy Sacrament hath in it nothing differing from the ordinary ſolemnities of the Sacrament, ſave only that abatement is to be made of ſuch accidental circumſtances as by the laws and cuſtoms of the Church healthful perſons are obliged to; ſuch as Faſting, Kneeling, &c. Though I remember that it was noted for great devotion in the Legate that died at *Trent*, that he cauſed himſelf to be ſuſtained upon his knees, when he received the *viaticum* or the holy Sacrament before his death; and it was greater in *Huniades*, that he cauſed himſelf to be carried to the Church, that there he might receive *his Lord*, in his *Lord's houſe*; and it was recorded for honour, that *William* the pious Archbiſhop of *Bourges*, a ſmall time before his laſt agony, ſprang out of his bed at the preſence of the holy Sacrament, and upon his knees and his face recommended his Soul to his Saviour. But in theſe things no man is to be prejudiced or cenſured. Vide Rule of holy living, Cha. 4. ſect. 10. & Hiſt of the Life of Jeſus, part. 3. Diſc 18.

13. Let not the holy Sacrament be adminiſtred to dying perſons, when they have no uſe of Reaſon to make that duty acceptable, and the myſteries effective to the purpoſes of the Soul. For the Sacraments and ceremonies of the Goſpel operate not without the concurrent actions and moral influences of the ſuſcipient. To infuſe the Chalice into the cold lips of the Clinic may diſturb his agony; but cannot relieve the Soul, which only receives improvement by acts of grace and choice, to which the external rites are apt and appointed to miniſter in a capable perſon. All other perſons, as fools, children, diſtracted perſons, lethargical, apo-

plectical, or any ways senseless and uncapable of humane and reasonable acts, are to be assisted only by Prayers: for *they* may prevail even for the absent, and for enemies, and for all those who joyn not in the office.

SECT. V.

Of ministring to the sick person by the Spiritual man, as he is the Physician of Souls.

1. IN all cases of receiving Confessions of sick men, and the assisting to the advancement of Repentance, the Minister is to apportion to every kind of sin such spiritual remedies which are apt to mortifie and cure the sin; such as abstinence from their occasions and opportunities, to avoid temptations, to resist their beginnings, to punish the crime by acts of indignation against the person, fastings and prayer, alms and all the instances of charity, asking forgiveness, restitution of wrongs, satisfaction of injuries, acts of vertue contrary to the crimes. And although in great and dangerous sicknesses they are not directly to be imposed, unless they are direct matters of duty; yet where they are medicinal they are to be insinuated, and in general signification remarked to him, and undertaken accordingly: concerning which when he returns to health he is to receive particular advices. And this advice was inserted into the Penitential of *England* in the time of *Theodore* Archbishop of *Canterbury*, and afterwards adopted into the Canon of all the Western Churches.

Caus. 26. q. 7. ab infirmis.

2. The proper temptations of sick men for which a remedy is not yet provided are *unreasonable Fears*, and *unreasonable Confidences*, which the Minister is to cure by the following considerations.

Considerations

Conſiderations againſt unreaſonable Fears of not having our ſins pardoned.

Many good men; eſpecially ſuch who have tender Conſciences, impatient of the leaſt ſin, to which they are arrived by a long grace, and a continual obſervation of their actions, and the parts of a laſting Repentance, many times over-act their tenderneſs, and turn their caution into ſcruple, and care of their duty into inquiries after the event, and askings after the counſels of God, and the ſentences of Dooms-Day.

He that asks of the ſtanders by, or of the Miniſter, whether they think he ſhall be ſaved or damned, is to be anſwered with the words of pity and reproof. Seek not after *new light* for the ſearching into the privateſt records of God: look as much as you liſt into the pages of Revelation, for they concern your duty: but the event is regiſtred in Heaven, and we can expect no other certain notices of it, but that it ſhall be given to them for whom it is prepared by the Father of mercies. We have light enough to tell our duty; and *if we do that*, we need not fear what the iſſue will be; and *if we do not*, let us never look for more light, or inquire after God's pleaſure concerning our Souls, ſince we ſo little ſerve his ends in thoſe things where he hath given us light. But yet this I add, That as pardon of ſins in the Old Teſtament was nothing but removing the puniſhment, which then was temporal, and therefore many times they could tell if their ſins were pardoned; and concerning pardon of ſins they then had no fears of Conſcience, but while the puniſhment was on them, for ſo long indeed it was unpardoned, and how long it would ſo remain it was matter of fear, and of preſent ſorrow: beſides this, in the Goſpel pardon of ſins is another thing; Pardon of ſins is *a ſanctification*; *Chriſt came to take away our ſins by turning every one of us from our iniquities*; and there is not in the nature of the thing any expectation of pardon, or ſign or ſignification of it, but ſo far as the thing

Matth. 9. 6.

Acts 3. 26.

thing it self discovers it self. As we hate sin, and grow in grace, and arrive at the state of holiness, which is also a state of Repentance and imperfection, but yet of sincerity of heart and diligent endeavour; in the same degree we are to judge concerning the forgiveness of sins: for indeed that is the *Evangelical forgiveness*, and it signifies our pardon, because it effects it, or rather it is in the nature of the thing; so that we are to enquire into no hidden records: Forgiveness of sins is not a secret sentence, a word or a record; but it is a state of change, and effected upon us; and upon our selves we are to look for it, to read it, and understand it. We are only *to be curious of our duty*, and confident of the Article of Remission of sins; and the conclusion of these premisses will be, that we shall be full of hopes of a prosperous Resurrection; and our Fear and trembling are no instances of our calamity, but parts of duty; we shall sure enough be wasted to the shore, although we be tossed with the winds of our Sighs, and the unevenness of our Fears, and the ebbings and flowings of our Passions, if we sail in a right chanel, and steer by a perfect compass, and look up to God, and call for his help, and do our own endeavour. There are very many reasons why men ought not to despair; and there are not very many men that ever go beyond a Hope, till they pass into possession. If our Fears have any mixture of Hope, that is enough to enable and to excite our duty; and if we have a strong Hope, when we cast about, we shall find reason enough to have many Fears. *Let not this fear* * *weaken our hands*; and if it allay our gayeties and our confidences, it is no harm. In this uncertainty we must abide, if we have committed sins after Baptism: and those confidences which some men glory in are not real supports or good foundations. The fearing man is the safest, and if he fears on his death-bed, it is but what happens to most considering men, and what was to be looked for all his life-time: he talked

Est modus gloriandi in conscientia, ut noveris fidem tuam esse sinceram, spem tuam esse certam. August. Psal. 149.

* Una est nobilitas, argumentúmque coloris Ingenui, timidas non habuisse manus.

talked of the terrors of death, and death is the *King of terrors*; and therefore it is no strange thing if then he be hugely afraid: if he be not, it is either a great felicity, or a great presumption. But if he wants some degree of Comfort, or a greater degree of Hope, let him be refreshed by considering,

1. That *Christ came into the world to save sinners.* 1 Tim. 1. 15. 2. That *God delights not in the confusion and death of sinners.* Ezek. 33. 11. Luke 15. 7. 3. That *in heaven there is great joy at the conversion of a sinner.* 1 John 2. 1. 4. That Christ is a perpetual *Advocate* daily interceding with his Father for our pardon. 5. That God uses infinite arts, instruments and devices to reconcile us to himself. 6. That *he prays us to be in charity with him,* 2 Cor. 5. 19. and to be forgiven. 7. That he sends Angels to keep us from violence and evil company, from temptations and surprises, and his holy Spirit to guide us in holy ways, and his servants to warn us and re-mind us perpetually: and therefore since certainly he is so desirous to save us, as appears by his word, by his oaths, by his very nature, and his daily artifices of mercy; it is not likely that he will condemn us without great provocations of his Majesty, and perseverance in them. 8. That the Covenant of the Gospel is a Covenant of Grace and of Repentance and being established with so many great solemnities and miracles from Heaven, must signifie a huge favour and a mighty change of things; and therefore that Repentance which is the great condition of it is a grace that does not expire in little accents and minutes, but hath a great latitude of signification and large extension of parts, under the protection of *all which* persons are safe, even when they fear exceedingly. 9. That there are great degrees and differences of glory in Heaven; and therefore if we estimate our piety by proportions to the more eminent persons and devouter people, we are not to conclude we shall not enter into the *same state of glory,* but that we shall not go into *the same degrees.* (9.) That although forgiveness of sins is consigned to us in Baptism, and that this Baptism is but once, and cannot be repeated; yet forgiveness of

sins

sins is the grace of the Gospel, which is perpetually remanent upon us, and secured unto us so long as we have not renounced our Baptism: For then we enter into the condition of Repentance; and *Repentance* is not an indivisible grace, or a thing performed at once, but it is working all our lives; and therefore so is our Pardon, which ebbs and flows according as we discompose or renew the decency of our Baptismal promises: and therefore it ought to be certain, that no man despair of pardon but he that hath voluntarily renounced his Baptism, or willingly estranged himself from that Covenant. He that sticks to it, and still professes the Religion, and approves the Faith, and endeavours to obey and to do his duty, this man hath all the veracity of God to assure him and give him confidence that he is not in an impossible state of Salvation, unless God cuts him off before he can work, or that he begins to work when he can no longer chuse. 10. And then let him consider, the more he fears, the more he hates his sin that is the cause of it, and the less he can be tempted to it, and the more desirous he is of Heaven, and therefore such fears are good instruments of Grace, and good signs of a future Pardon. 11. That God in the old Law, although he made a Covenant of perfect Obedience, and did not promise pardon at all after great sins, yet he did give pardon, and declared it so to them for their own and for our sakes too. So he did to *David*, to *Manasses*, to the whole Nation of the *Israelites* ten times in the wilderness, even after their Apostasies and Idolatries. And in the Prophets, the mercies of God and his remissions of sins were largely preached, though in the Law God put on the robes of an angry Judge, and a severe Lord. But therefore in the Gospel, where he hath established the whole summe of affairs upon *Faith and Repentance*, if God should not pardon great sinners that repent after Baptism with a free dispensation, the Gospel were far harder than the intolerable Covenant of the Law. 12. That if a Proselyte went into the Jewish communion, and were circumcised and baptized, he entred into

Ezek. 18.
Joel. 2.

into all the hopes of good things which God hath promised or would give to his people; and yet that was but the *Covenant of works.* If then the Gentile Proselytes by their Circumcision and Legal Baptism were admitted to a state of pardon, to last so long as they were in the Covenant, even after their admission, for sins committed against *Moses*'s Law, which they then undertook to observe exactly; in the Gospel, which is the *Covenant of Faith*, it must needs be certain that there is a greater grace given, and an easier condition entred into, than was that of the Jewish Law: and that is nothing else, but that abatement is made for our infirmities, and our single evils, and our timely repented and forsaken habits of sin, and our violent passions, when they are contested withal, and fought with, and under discipline, and in the beginnings and progresses of mortification. 13. That God hath erected in his Church a whole order of men, the main part and dignity of whose work it is to *remit and retain sins* by a perpetual and daily ministery, and this they doe, not onely in Baptism, but in all their offices to be administred afterwards; in the holy Sacrament of the Eucharist, which exhibits the Symbols of that Bloud *which was shed for pardon of our sins*, and therefore by its continued ministery and repetition declares that *all that while* we are within the ordinary powers and usual dispensations of pardon, even so long as we are in any probable disposition to receive that holy Sacrament. And the same effect is also signified and exhibited in the whole power of the Keys, which if it extends to private sins, sins done in secret, it is certain it does also to public. But this is a greater testimony of the certainty of the remissibility of our greatest sins: for public sins as they alwaies have a sting and a superadded formality of scandal and ill example, so they are most commonly the greatest: such as Murther, Sacriledge, and others of unconcealed nature, and unprivate action: And if God for these worst of evils hath appointed an office of ease and pardon, which is and may daily be administred, that will be an uneasie pusillanimity

mity and fond suspicion of God's goodness, to fear that our Repentance shall be rejected, even although we have committed the greatest or the most of evils. 14. And it was concerning baptized Christians that Saint *John* said, *If any man sin, we have an Advocate with the Father, and he is the propitiation for our sins*; and concerning lapsed Christians S. *Paul* gave instruction, that, *If any man be overtaken in a fault, ye which are spiritual restore such a man in the spirit of meekness, considering lest ye also be tempted.* The *Corinthian* Christian committed incest, and was pardoned: and *Simon Magus* after he was baptized offered to commit his own sin of Simony, and yet S. *Peter* bid him pray for pardon: and S. *James* tells, that *if the sick man sends for the Elders of the Church, and they pray over him, and he confess his sins, they shall be forgiven him.* 15. That only one sin is declared to be irremissible, *the sin against the Holy Ghost, the sin unto death*, as S. *John* calls it, for which *we are not bound to pray*, for all others we are: and certain it is, no man commits a sin against the Holy Ghost, if he be afraid he hath, and desires that he had not; for such penitential passions are against the definition of that sin. 16. That all the Sermons in the Scripture written to Christians and Disciples of *Jesus*, exhorting men to repentance, to be afflicted, to mourn and to weep, to Confession of sins, are sure testimonies of God's purpose and desire to forgive us, even when we fall after Baptism: and if our fall after Baptism were irrecoverable, then *all preaching were in vain*, and *our faith were also vain*, and we could not with comfort rehearse the Creed, in which, as soon as ever we profess *Jesus* to have died for our sins, we also are condemned by our own Conscience of a sin that shall not be forgiven; and then all exhortations, and comforts, and fasts, and disciplines were useless and too late, if they were not given us before we can understand them; for most commonly as soon as we can we enter into the regions of sin; for we commit *evil actions* before we understand, and together with our understanding

standing they begin to be imputed. 17. That if it could be otherwise, infants were very ill provided for in the Church who were baptized when they have no stain upon their brows, but the misery they contracted from *Adam:* and they are left to be Angels for ever after, and live innocently in the midst of their ignorances, and weaknesses, and temptations, and the heat and follies of youth; or else perish in an eternal ruine. We cannot think or speak good things of God if we entertain such evil suspicions of the mercies of the Father of our Lord *Jesus*. 18. That *the long sufferance and patience of God* is indeed wonderful: but therefore it leaves us in certainties of pardon, so long as there is possibility to return, if we reduce the power to act. 19. That God calls upon us to forgive our brother *seventy times seven times*; and yet all that is but like the forgiving a hundred pence for his sake who forgives us ten thousand talents: for so the Lord professed that he had done to him that was his servant and his domestic. 20. That if we can forgive a hundred thousand times, it is certain God will do so to us: our Blessed Lord having commanded us to pray for pardon as we pardon our offending and penitent brother. 21. That even in the case of very great sins, and great judgments inflicted upon the sinners, wise and good men and Presidents of Religion have declared their sense to be, that God spent all his anger, and made it expire in that temporal misery; and so it was supposed to have been done in the case of *Ananias*: but that the hopes of any penitent man may not rely upon any uncertainty, we find in holy Scripture, that those Christians who had for their scandalous crimes deserved to be given over to Satan to be buffeted, yet had hopes to be saved in the day of the Lord. 22. That God glories in the title of mercy and forgiveness, and will not have his appellatives so finite and limited as to expire in one act or in a seldome pardon. 23. That man's condition were desperate, and like that of the fallen Angels, equally desperate, and equally oppressed, considering our infinite weaknesses and ignorances,

rances, (in reſpect of their excellent underſtanding and perfect choice) if he could be admitted to no Repentance after his infant-Baptiſm: and if he may be admitted to one, there is nothing in the Covenant of the Goſpel but he may alſo to a ſecond, and ſo for ever as long as he can repent, and return and live to God in a timely Religion. 24. That every man is a ſinner: *In many things we offend all*; and, *If we ſay we have no ſin, we deceive our ſelves*: and therefore either all muſt periſh, or elſe there is mercy for all; and ſo there is, upon this very ſtock, becauſe *Chriſt died for ſinners*, and *God hath comprehended all under ſin, that he might have mercy upon all*. 25. That if ever God ſends temporal puniſhments into the world with purpoſes of amendment, and if they be not all of them certain conſignations to hell, and unleſs every man that breaks his leg, or in puniſhment loſes a child or wife, be certainly damned, it is certain that God in theſe caſes is angry and loving, chaſtiſes the ſin to amend the perſon, and ſmites that he may cure, and judges that he may abſolve. 26. That he that *will not quench the ſmoaking flax, nor break the bruiſed reed*, will not tie us to perfection, and the laws and meaſures of heaven upon earth: and if in every period of our Repentance he is pleaſed with our duty, and the *voice of our heart*, and *the hand of our deſires*, he hath told us plainly that he will not only pardon all the ſins of the days of our folly, but the returns and ſurpriſes of ſins in the days of Repentance, if we give no way, and allow no affection, and give no place to any thing that is God's enemy; *all the paſt ſins*, and *all the ſeldome-returning* and *ever-repented evils* being put upon the accounts of the Croſs.

James 3. 2. 1 Joh. 1. 8.

Rom. 5. 8. Rom. 11. 32.

An Exerciſe againſt Deſpair in the day of our Death.

TO which may be added this ſhort Exerciſe, to be uſed for the curing the temptation to direct Deſpair, in caſe that the Hope and Faith of good men be aſſaulted in the day of their calamity.

I con-

I conſider that the ground of my trouble is my Sin; and if it were not for that, I ſhould not need to be troubled: but the help that all the world looks for is ſuch as ſuppoſes a man to be a ſinner. * Indeed if from my ſelf I were to derive my title to Heaven, then my ſins were a juſt argument of Deſpair: but now that they bring me to Chriſt, that they drive me to an appeal to God's mercies, and to take ſanctuary in the Croſs, they ought not, they cannot infer a juſt cauſe of Deſpair. * I am ſure it is a ſtranger thing that God ſhould take upon him hands and feet, and thoſe hands and feet ſhould be nailed upon a croſs, then that a man ſhould be partaker of the felicities of pardon and life eternal: and it were ſtranger yet, that God ſhould do ſo much for Man, and that a man that deſires it, that labours for it, that is in life and poſſibilities of working his Salvation, ſhould inevitably miſs that end for which that God ſuffered ſo much. For what is the meaning, and what is the extent, and what are the ſignifications of the Divne mercy in pardoning ſinners? If it be thought a greater matter that I am charged with Original ſin; I confeſs I feel the weight of it in loads of temporal infelicities, and proclivities to ſin: But I fear not the guilt of it, ſince I am baptiſed; and it cannot do honour to the reputation of God's mercy, that it ſhould be all ſpent in remiſſions of what I never choſe, never acted, never knew of, could not help, concerning which I received no commandment, no prohibition. But (bleſſed be God) it is ordered in juſt meaſures, that that original evil which I contracted *without my will* ſhould be taken away *without my knowledge*; and what I ſuffered before I had a being, was cleanſed before I had an uſeful underſtanding. But I am taught to believe Gods mercies to be *infinite*, not onely *in himſelf*, but *to us*: for mercy is *a relative term*, and we are its *correſpondent*; of all the creatures which God made, we only in a proper ſenſe are the ſubjects of mercy and remiſſion: Angels have more of *Gods bounty* than we have, but not ſo much of *his mercy*: and Beaſts have little rays of his kindneſs, and

effects of his wisdom and graciousness in petty donatives; but nothing of *mercy* for they have no laws, and therefore no sins, and need no mercy, nor are capable of any. Since therefore man alone is the correlative or proper object and vessel of reception of an infinite mercy, and that mercy is in *giving* and *forgiving*, I have reason to hope that he will so forgive me, that my sins shall not hinder me of Heaven: or because it is a gift, I may also upon the stock of the same infinite mercy hope he will give Heaven to me: and if I have it either upon the title of *giving* or *forgiving*, it is alike to me, and will alike magnifie the glories of the Di-
Rom. 6. 23. vine mercy. * And because *eternal life is the gift of God*, I have less reason to despair: for if my sins were fewer, and my disproportions towards such a glory were less, and my evenness more, yet it is still a gift, and I could not receive it but as a free and a gracious donative; and so I may still, God can still give it me: and it is not an impossible expectation to wait and look for such a gift at the hands of *the God of mercy*; the best men deserve it not, and I who am the worst may have it given me. * And I consider that God hath set no measures of his mercy, but that we be within that Covenant, that is, repenting persons, endeavouring to serve him with an honest single heart; and that within this Covenant there is a very great latitude, and variety of persons, and degrees, and capacities, and therefore that it cannot stand with the proportions of so infinite a mercy that obedience be exacted to such a point (which he never expressed,) unless it should be the least, and that to which all capacities, though otherwise unequal, are fitted and sufficiently enabled. * But however, I find that the Spirit of God taught the Writers of the New Testament to apply to us all in general, and to every single person in particular, some gracious words which God in the Old Testament spake to one man upon a special occasion in a single and temporal instance. Such are the words which God spake to *Joshua, I will never fail thee nor forsake thee:*
Heb. 13. 5. and upon the stock of that promise S. *Paul* forbids Cove-

Covetouſneſs, and perſwades Contentedneſs, becauſe thoſe words were ſpoken by God to *Joſhua* in another caſe. If the gracious words of God have ſo great extention of parts, and intention of kind purpoſes, then how many comforts have we upon the ſtock of all the excellent words which are ſpoken in the prophets and in the Pſalms? and I will never more queſtion whether they be ſpoken concerning me, having ſuch an authentic precedent ſo to expound the excellent words of God: all the treaſures of God which are in the Pſalms are my own riches, and the wealth of my hope; there will I look, and whatſoever I can need, that I will depend upon. For certainly, if we could underſtand it, that which is infinite (as God is) muſt needs be ſome ſuch kind of thing: it muſt go whether it was never ſent, and ſignifie what was not firſt intended, and it muſt warm with its light, and ſhine with its heat, and refreſh when it ſtrikes, and heal when it wounds, and aſcertain where it makes afraid, and intend all when it warns one, and mean a great deal in a ſmall word. And as the Sun paſſing to its Southern Tropic looks with an open eye upon his Sun-burnt *Æthiopians*, but at the ſame time ſends light from his poſterns, and collateral influences from the back ſide of his beams, and ſees the corners of the Eaſt when his face tends towards the Weſt, becauſe he is a round body of fire, and hath ſome little Images and reſemblances of the infinite: ſo is God's mercy; when it looked upon *Moſes*, it relieved S. *Paul*, and it pardoned *David*, and gave hope to *Manaſſes*, and might have reſtored *Judas*, if he would have had hope, and uſed himſelf accordingly. * But as to my own caſe, I have ſinned grievouſly and frequently: But I have repented it, but I have begged pardon, I have confeſſed it and forſaken it. I cannot undoe what was done, and I periſh if God hath appointed no remiſſion: but then my Religion falls together with my hope, and God's word fails as well as I. But I believe the article of *Forgiveneſs of ſins*; and if there be any ſuch thing, I may do well, for I have, and do, and will

* Vixi, peccavi, pœnitui, naturæ cefli.

do that which all good men call Repentance, that is, I will be humbled before God, and mourn for my sin, and for ever ask forgiveness, and judge my self; and leave it with haste, and mortifie it with diligence, and watch against it carefully. And this I can do but in the manner of a man, I can but mourn for my sins, as I apprehend grief in other instances: but I will rather chuse to suffer all evils than to do one deliberate act of sin. I know my sins are greater than my sorrow, and too many for my memory, and too insinuating to be prevented by all my care: But I know also that God knows and pities my infirmities; and how far that will extend I know not, but that it will reach so far as to satisfie my needs, is the matter of my hope. * But this I am sure of, that I have in my great necessity praied humbly and with great desire, and sometimes I have been heard in kind, and sometimes have had a bigger mercy in stead of it; and I have *the hope of Praiers*, and *the hope of my Confession*, and *the hope of my Endeavour*, and *the hope of many promises*, and *of God's essential goodness*; and I am sure that God hath heard my praiers, and verified his promises in temporal instances, for he ever gave me sufficient for my life; and although he promised such supplies, and grounded the confidences of them upon our *first seeking the kingdom of heaven and its righteousness*, yet he hath verified it to me, who have not sought it as I ought: but therefore I hope he accepted my indeavour, or will give his great gifts and our great expectation even to the weakest endeavour, to the least, so it be a hearty, piety. * And sometimes I have had some chearful visitations of God's Spirit, and my cup hath been crowned with comfort, and the wine that made my heart glad danced in the challice, and I was glad that God would have me so; and therefore I hope this cloud may pass: for that which was then a real cause of comfort, is so still, if I could discern it; and I shall discern it when the veil is taken from mine eyes. * And (blessed be God) I can still remember that there are *temptations to Despair*; and they could not be temptations if they were

were not apt to perſwade, and had ſeeming probability on their ſide; and they that deſpair think they do it with greateſt reaſon; for if they were not confident of the reaſon, but that it were ſuch an argument as might be oppoſed or ſuſpected, then they could not deſpair. *Deſpair aſſents as firmly and ſtrongly as Faith it ſelf:* but becauſe it is a temptation, and Deſpair is a horrid ſin, therefore it is certain thoſe perſons are unreaſonably abuſed, and they have no reaſon to deſpair, for all their confidence: and therefore although I have ſtrong reaſons to condemn my ſelf, yet I have more reaſon to condemn my Deſpair, which therefore is unreaſonable becauſe it is a ſin, and a diſhonour to God, and a ruine to my condition, and verifies it ſelf, if I do not look to it. For as the Hypochondriac perſon that thought himſelf dead, made his dream true when he ſtarved himſelf, becauſe dead people eat not: ſo do deſpairing ſinners loſe God's mercies by refuſing to uſe and to believe them. * And I hope it is a diſeaſe of judgment, not an intolerable condition that I am falling into, becauſe I have been told ſo concerning others, who therefore have been afflicted, becauſe they ſee not their pardon ſealed after the manner of this world, and the affairs of the Spirit are tranſacted by immaterial notices, by propoſitions and ſpiritual diſcourſes, by promiſes which are to be verified hereafter; and here we muſt live in a cloud, in darkneſs under a veil, in fear and uncertainties, and our very living by Faith and Hope is a life of myſtery and ſecrecy, the only part of the manner of that life in which we ſhall live in the ſtate of ſeparation. And when a diſtemper of body or an infirmity of mind happens in the inſtances of ſuch ſecret and reſerved affairs, we may eaſily miſtake the manner of our notices for the uncertainty of the thing: and therefore it is but reaſon I ſhould ſtay till the ſtate and manner of my abode be changed, before I deſpair: there it can be no ſin, nor errour, here it may be both; and if it be *that*, it is alſo *this*; and then a man may periſh for being miſerable, and be undone for being a fool. In concluſion,

my hope is in God, and I will trust him with the event, which I am sure will be *just*, and I hope *full of mercy*. * However, now I will use all the spiritual arts of Reason and Religion to make me more and more *to love God*, that if I miscarry, *Charity also shall fail*, and something that loves God shall perish and be damned; which if it be impossible, then I may do well.

These Considerations may be useful to men *of little hearts*, and *of great piety*: or if they be persons who have lived without infamy, or begun their Repentance so late that it is very imperfect, and yet so early that it was before the arrest of Death. But if the man be a vicious person, and hath persevered in a vicious life till his death-bed, these considerations are not proper. Let him inquire in the words of the first Disciples after Pentecost, *Men and brethren, what shall we do to be saved?* And if they can but entertain so much hope as to enable them to do so much of their duty as they can for the present, it is all that can be provided for them: an inquiry in their case can have no other purposes of Religion or prudence. And the Minister must be infinitely careful that he do not go about to comfort vicious persons with the comforts belonging to Gods elect, lest he prostitute holy things, and make them common, and his sermons deceitful, and vices be incouraged in others, and the man himself find that he was deceived, when he descends into his house of sorrow.

But because *very few* men are tempted with too great fears of failing, but *very many* are tempted by Confidence and Presumption; the Ministers of Religion had need be instructed with spiritual armour to resist this fiery dart of the Devil, when it operates to evil purposes.

SECT.

SECT. VI.

Conſiderations againſt Preſumption.

I Have already enumerated many particulars to provoke a drowzy Conſcience to a ſcrutiny and to a ſuſpicion of himſelf, that by ſeeing cauſe to ſuſpect his condition, he might more freely accuſe himſelf, and attend to the neceſſities and duties of Repentance: but if either before or in his Repentance he grow too big in his ſpirit, ſo as either he does ſome little violences to the modeſties of Humility, or abate his care and zeal of his Repentance, *the Spiritual man* muſt allay his forwardneſs by repreſenting to him, 1. That the growths in grace are long, difficult, uncertain, hindred, of many parts and great variety. 2. That an infant grace is ſoon daſh'd and diſcountenanced, often running into an inconvenience and the evils of an imprudent conduct, being zealous, and forward, and therefore confident, but always with the leaſt reaſon, and the greateſt danger: like children and young fellows, whoſe confidence hath no other reaſon but that they underſtand not their danger and their follies. 3. That *he that puts on his armour ought not to boaſt, as he that puts it off*; and the Apoſtle chides the *Galatians* for *ending in the fleſh after they had begun in the ſpirit.* 4. That a man cannot think too meanly of himſelf, but very eaſily he may think too high. 5. That a wiſe man will always in a matter of great concernment think the worſt, and a good man will condemn himſelf with hearty ſentence. 6. That Humility and modeſty of *judgment* and of *hope* are very good inſtruments to procure a mercy and a fair reception at the day of our death: but Preſumption or bold opinions ſerve no end of God or man, and is always imprudent, ever fatal, and of all things in the world is its own greateſt enemy; for the more any man preſumes, the greater reaſon he hath to fear. 7. That a man's heart is infinitely deceitful, unknown to it ſelf, not

certain in his own acts, praying one way, and desiring another, wandring and imperfect, loose and various, worshipping God, and entertaining sin, following what it hates, and running from what it flatters, loving to be tempted and betrayed; petulant like a wanton girl running from, that it might invite the fondness and enrage the appetite of the foolish young man, or the evil temptation that follows it; cold and indifferent one while, and presently zealous and passionate, furious and indiscreet; not understood of it self or any one else, and deceitful beyond all the arts and numbers of observation. 8. That it is certain we have highly sinned against God, but we are not so certain that our Repentance is real and effective, integral and sufficient. 9. That it is not revealed to us whether or no the time of our Repentance be not past; or, if it be not, yet how far God will give us pardon, and upon what condition, or after what sufferings or duties, is still under a cloud. 10. That vertue and Vice are oftentimes so near neighbours, that we pass into each others borders without observation, and think we do Justice when we are Cruel, or call our selves Liberal when we are Loose and foolish in expences, and are Amorous when we commend our own Civilities and good nature. 11. That we allow to our selves so many little irregularities, that insensibly they swell to so great a heap, that from thence we have reason to fear an evil: for an army of Frogs and Flies may destroy all the hopes of our harvest. 12. That when we do that which is lawful, and do all that we can in those bounds, we commonly and easily run out of our proportions. 13. That it is not easie to distinguish the vertues of our nature from the vertues of our choice: and we may expect the reward of *Temperance*, when it is against our nature to be drunk; or we hope to have the coronet of Virgins for our morose disposition, or our abstinence from Marriage upon secular ends. 14. That it may be we call every little sigh or the keeping a fish-day the duty of Repentance, or have entertained false principles in the estimate and measures of vertues; and, contrary

to

to the Steward in that Goſpel, we write down fourſcore when we ſhould ſet down but fifty. 15. That it is better to truſt the goodneſs and juſtice of God with our accounts, than to offer him large bills. 16. That we are commanded by Chriſt to *ſit down in the loweſt place*, till *the maſter of the houſe bids us ſit up higher.* 17. That *when we have done all that we can, we are unprofitable ſervants:* and yet no man does all that he can do; and therefore is more to be deſpiſed and undervalued. 18. That the ſelf-accuſing Publican was juſtified rather than the thankſgiving and confident Phariſee. 19. That if *Adam* in Paradiſe, and *David* in his houſe, and *Solomon* in the Temple, and *Peter* in Chriſt's family, and *Judas* in the Colledge of Apoſtles, and *Nicolas* among the Deacons, and the Angels in Heaven it ſelf did fall ſo foully and diſhoneſtly; then it is prudent advice that we *be not high minded, but fear*, and when we *ſtand* moſt confidently *take heed leſt we fall*: and yet there is nothing ſo likely to make us fall as Pride and great opinions, which ruined the Angels, which God reſiſts, which all men deſpiſe, and which betrays us into careleſs, and a wretchleſs, undiſcerning, and an unwary ſpirit.

4. Now the main parts of the Eccleſiaſtical miniſtery are done, and that which remains is, that the Miniſter *pray over him*, and re-mind him to do good actions as he is capable; * to call upon God for pardon, * to put his whole truſt in him, * to reſign himſelf to God's diſpoſing, * to be patient and even, * to renounce every ill word, or thought, or undecent action, which the violence of his ſickneſs may cauſe in him, * to beg of God to give him his holy Spirit to guide him in his agony, and * his holy Angels to guard him in his paſſage.

5. Whatſoever is beſides this concerns the ſtanders by: * that they do all their miniſteries diligently and temperately; * that they joyn with much charity and devotion in the prayer of the Miniſter; * that they make no outcries or exclamations in the departure of the Soul; * and that they make no judgment concerning

ing the dying person, by his dying quietly or violently, with comfort or without, with great fears or a chearful confidence, with sense or without, like a lamb or like a lion, with convulsions or semblances of great pain, or like an expiring and a spent candle: for these happen to all men, without rule, without any known reason, but according as God pleases to dispense the grace or the punishment, for reasons only known to himself. Let us lay our hands upon our mouth, and adore the mysteries of the Divine wisdom and providence, and pray to God to give the dying man rest and pardon, and to our selves grace to live well, and the blessing of a holy and a happy death.

SECT. VII.

Offices to be said by the Minister in his Visitation of the sick.

IN the Name of the Father, of the Son, and of the Holy Ghost.

Our Father which art in Heaven, *&c.*

Let the Priest say this Prayer secretly.

O Eternal *Jesus*, thou great lover of Souls, who hast constituted a Ministery in the Church to glorifie thy Name, and to serve in the assistance of those that come to thee, professing thy Discipline and service, give grace to me the unworthiest of thy servants, that in this my ministery may purely and zealously intend thy glory, and effectually may minister comfort and advantages to this sick person, (whom God assoil from all his offences:) and grant that nothing of thy grace may perish to him by the unworthiness of the Minister; but let thy Spirit speak by me, and give me prudence and charity, wisdom and diligence, good observation and apt discourses, a certain judgment and merciful dispensation, that the Soul of thy servant may pass from this state of imperfection to the perfections of the state of glory, through thy mercies. O Eternal *Jesus*. Amen.

The

The Psalm.

OUT of the depths have I cried unto thee, O Lord. Psal. 130.
Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldest mark iniquities, O Lord, who should stand?

But there is forgiveness with thee, that thou mayest be feared.

I wait for the Lord, my soul doth wait; and in his word do I hope.

My soul waiteth for the Lord, more than they that watch for the morning.

Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous Redemption.

And he shall redeem his servants *from all their iniquities.*

Wherefore should I fear in the days of evil, when the Ps. 49. 5,
wickedness of my heels shall compass me about?

* *No man can by any means redeem his brother, nor give* 7,
to God a ransom for him;

(*For the Redemption of their Soul is precious and it ceaseth for ever.*) 8,

That he should still live for ever, and not see corruption. 9,

But wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. 10,

But God will redeem my Soul from the power of the grave: for he shall receive me. 15.

As for me, I will behold thy face in righteousness: I Ps. 17. 15.
shall be satisfied when I awake in thy likeness.

Thou shalt shew me the path of life: in thy presence is Ps. 16. 11.
the fulness of joy, at thy right hand there are pleasures for evermore.

Glory be to the Father, *&c.* As it was in the beginning, *&c.*

Les

Let us Pray.

ALmighty God, Father of mercies, the God of Peace and Comfort, of Reſt and Pardon, we thy ſervants, though unworthy to pray to thee, yet, in duty to thee and charity to our Brother, humbly beg mercy of thee for him to deſcend upon his Body and his Soul; one ſinner, O Lord, for another, the miſerable for the afflicted, the poor for him that is in need: but thou giveſt thy graces and thy favours by the meaſures of thy own mercies, and in proportion to our neceſſities. We humbly come to thee in the name of *Jeſus*, for the merit of our Saviour, and the mercies of our God, praying thee to pardon the ſins of this thy Servant, and to put them all upon the accounts of the Croſs, and to bury them in the grave of *Jeſus*; that they may never riſe up in judgment againſt thy Servant, nor bring him to ſhame and confuſion of face in the day of final inquiry and ſentence. Amen.

II.

GIve thy ſervant Patience in his ſorrows, Comfort in this his ſickneſs, and reſtore him to health, if it ſeem good to thee, in order to thy great ends, and his greateſt intereſt. And however thou ſhalt determine concerning him in this affair, yet make his Repentance perfect, and his paſſage ſafe, and his Faith ſtrong, and his Hope modeſt and confident; that when thou ſhalt call his Soul from the priſon of the Body, it may enter into the ſecurities and reſt of the ſons of God, in the boſom of bleſſedneſs, and the cuſtodies of *Jeſus*. Amen.

III.

THou, O Lord, knoweſt all the neceſſities and all the infirmities of thy Servant: fortifie his ſpirit with ſpiritual joys and perfect reſignation, and take from him all degrees of inordinate or inſecure affections to this world, and enlarge his heart with deſires of being with thee, and of freedom from ſins, and fruition of God.

IV.

IV.

LOrd, let not any pain or passion discompose the order and decency of his thoughts and duty; and lay no more upon thy Servant than thou wilt make him able to bear, and together with the temptation do thou provide a way to escape; even by the mercies of a longer and a more holy life, or by the mercies of a blessed death: even as it pleaseth thee, O Lord, so let it be.

V.

LET the tenderness of his Conscience and the Spirit of God call to mind his sins, that they may be confessed and repented of: because thou hast promised that if we confess our sins, we shall have mercy. Let thy mighty grace draw out from his Soul every root of bitterness, lest the remains of the Old man be accursed with the reserves of thy wrath: but in the union of the Holy *Jesus*, and in the charities of God and of the world, and the communion of all the Saints, let this Soul be presented to thee blameless, and intirely pardoned, and throughly washed, through *Jesus* Christ our Lord.

Here also may be inserted the Prayers set down after the holy Communion is administred.

The Prayer of S. *Eustratius* the Martyr, to be used by the sick or dying man, or by the Priests or assistants in his behalf, which he said when he was going to Martyrdom.

I Will praise thee, O Lord, that thou hast considered my low estate, and hast not shut me up in the hands of mine enemies, nor made my foes to rejoyce over me: And now let thy right hand protect me, and let thy mercy come upon me; for my Soul is in trouble and anguish because of its departure from the Body. O let not the assemblies of its wicked and cruel enemies meet it in the passing forth, nor hinder me by reason of the sins of my passed life. O Lord, be favourable

favourable unto me, that my Soul may not behold the helliſh countenance of the ſpirits of darkneſs, but let thy bright and joyful Angels entertain it. Give glory to thy holy Name and to thy Majeſty; place me by thy merciful arm before thy ſeat of Judgment, and let not the hand of the Prince of this world ſnatch me from thy preſence, or bear me into hell. Mercy, ſweet *Jeſu*. Amen.

A Prayer taken out of the *Euchologion* of the Greek Church, to be ſaid by or in behalf of people in their danger, or near their Death.

Βεβορβορωμένος ταῖς ἁμαρτίαις, &c.

I.

BEmired with ſins and naked of good deeds, I that am the meat of worms cry vehemently in ſpirit; Caſt not me wretch away from thy face; place me not on the left hand who with thy hands didſt faſhion me; but give reſt unto my Soul, for thy great mercie's ſake, O Lord.

II.

SUpplicate with tears unto Chriſt, who is to judge my poor Soul, that he will deliver me from the fire that is unquenchable. I pray you all, my friends and acquaintance, make mention of me in your prayers, that in the day of Judgment I may find mercy at that dreadful Tribunal.

III.

Then may the ſtanders-by pray.

WHen in unſpeakable glory thou doſt come dreadfully to judge the whole world, vouchſafe, O gracious Redemer, that this thy faithful Servant may in the clouds meet thee chearfully. They who have been dead from the beginning, with terrible and fearful trembling ſtand at thy Tribunal, waiting thy juſt ſentence. O bleſſed Saviour *Jeſus*, None ſhall there avoid thy formidable and moſt righteous judgment. All Kings and Princes with ſervants ſtand together, and hear the dreadful voice of the Judge condemning the

the people which have sinned into Hell; for which sad sentence, O Christ, deliver thy Servant. Amen.

Then let the sick man be called upon to rehearse the Articles of his Faith; or, if he be so weak he cannot, let him (if he have not before done it) be called to say Amen, *when they are recited, or to give some testimony of his Faith and confident assent to them.*

After which it is proper (if the person be in capacity) that the Minister examine him, and invite him to Confession, and all the parts of Repentance, according to the foregoing Rules: after which, he may pray this Prayer of Absolution.

OUR Lord *Jesus* Christ who hath given Commission to his Church, in his Name to pronounce Pardon to all that are truly penitent, he of his mercy pardon and forgive thee all thy sins, deliver thee from all evils past, present, and future, preserve thee in the faith and fear of his holy Name to thy lives end, and bring thee to his everlasting Kingdom, to live with him for ever and ever. Amen.

Then let the sick man renounce all Heresies, and whatsoever is against the Truth of God or the Peace of the Church, and pray for pardon for all his ignorances and errors, known and unknown.

After which let him (if all other circumstances be fitted) be disposed to receive the Blessed Sacrament, in which the Curate is to minister according to the form prescribed by the Church.

When the rites are finished, let the sick man in the days of his sickness be imployed with the former offices and exercises before described: and when the time draws near of his dissolution, the Minister may assist by the following order of recommendation of the Soul.

I.

I.

O Holy and moſt gracious Saviour *Jeſus*, we humbly recommend the Soul of thy Servant into thy hands, thy moſt merciful hands; let thy bleſſed Angels ſtand in miniſtery about thy Servant, and defend him from the violence and malice of all his ghoſtly enemies, and drive far from hence all the ſpirits of darkneſs. Amen.

II.

LOrd, receive the Soul of this thy Servant: Enter not into judgment with thy Servant: Spare him whom thou haſt redeemed with thy moſt precious bloud: deliver him from all evil for whoſe ſake thou didſt ſuffer all evil and miſchief; from the craſts and aſſaults of the Devil, from the fear of Death, and from everlaſting Death, good Lord, deliver him. Amen.

III.

IMpute not unto him the follies of his youth, nor any of the errors and miſcarriages of his life; but ſtrengthen him in his agony, let not his Faith waver, nor his Hope fail, nor his Charity be diſordered: Let none of his enemies imprint upon him any afflictive or evil phantaſm; let him die in peace, and reſt in hope, and riſe in glory. Amen.

IV.

LOrd, we know and believe aſſuredly that whatſoever is under thy cuſtody cannot be taken out of thy hands, nor by all the violences of Hell robbed of thy protection: preſerve the work of thy hands, reſcue him from all evil; take into the participation of thy glories him to whom thou haſt given the ſeal of Adoption, the earneſt of the inheritance of the Saints. Amen.

V.

LEt his portion be with *Abraham*, *Iſaac* and *Jacob*, with *Job* and *David*, with the Prophets and Apoſtles, with Martyrs and all thy holy Saints, in the arms of Chriſt, in the boſom of felicity, in the Kingdom of God to eternal ages. Amen.

Theſe

Theſe following Praiers are fit alſo to be added to the foregoing offices, in caſe there be no Communion or intercourſe, but Praier.

Let us pray.

O Almighty and eternal God, there is no number of thy daies or of thy mercies: thou haſt ſent us into this world to ſerve thee, and to live according to thy laws; but we by our ſins have provoked thee to wrath, and we have planted thorns and ſorrows round about our dwellings: and our life is but a ſpan long, and yet very tedious, becauſe of the calamities that incloſe us in on every ſide; the daies of our pilgrimage are few and evil; we have frail and ſickly bodies, violent and diſtempered paſſions, long deſigns and but a ſhort ſtay, weak underſtandings and ſtrong enemies, abuſed fancies, perverſe wills. O dear God, look upon us in mercy and pity: let not our weakneſſes make us to ſin againſt thee, nor our fear cauſe us to betray our duty, nor our former follies provoke thy eternal anger, nor the calamities of this world vex us into tediouſneſs of ſpirit and impatience: but let thy holy Spirit lead us through this valley of miſery with ſafety and peace, with Holineſs and Religion, with ſpiritual comforts and joy in the Holy Ghoſt; that when we have ſerved thee in our generations, we may be gathered unto our Fathers, having the teſtimony of a holy Conſcience, in the communion of the Catholic Church, in the confidence of a certain Faith, and the comforts of a reaſonable, religious and holy Hope, and perfect Charity with thee our God and all the world; that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor heighth, nor depth, nor any other creature may be able to ſeparate us from the love of God which is in Chriſt *Jeſus* our Lord. Amen.

II.

O Holy and moſt gracious Saviour *Jeſus*, in whoſe hands the Souls of all faithful people are laid up till the day of Recompence, have mercy upon the Body and Soul of this thy Servant, and upon all thy elect people who love the Lord *Jeſus*, and long for his coming, Lord, refreſh the imperfection of their condition with the aids of the Spirit of grace and comfort, and with the Viſitation and guard of Angels, and ſupply to them all their neceſſities known only unto thee; let them dwell in peace, and feel thy mercies pitying their infirmities, and the follies of their fleſh, and ſpeedily ſatisfying the deſires of their ſpirits: and when thou ſhalt bring us all forth in the day of Judgment, O then ſhew thy ſelf to be our Saviour *Jeſus*, our Advocate and our Judge. Lord, then remember that thou haſt for ſo many ages praied for the pardon of thoſe ſins which thou art then to ſentence. Let not the accuſations of our Conſciences, nor the calumnies and aggravation of Devils, nor the effects of thy wrath preſs thoſe Souls which thou loveſt, which thou didſt redeem, which thou doſt pray for; but enable us all by the ſupporting hand of thy mercy to ſtand upright in judgment. O Lord, have mercy upon us, have mercy upon us: O Lord, let thy mercy lighten upon us, as our truſt is in thee. O Lord, in thee have we truſted, let us never be confounded. Let us meet with joy, and for ever dwell with thee, feeling thy pardon, ſupported with thy graciouſneſs, abſolved by thy ſentence, ſaved by thy mercy, that we may ſing to the glory of thy Name eternal allelujahs. Amen. Amen. Amen.

Then may be added in the behalf of all that are preſent theſe Ejaculations.

O ſpare us a little, that we may recover our ſtrength before we go hence and be no more ſeen. Amen.

Caſt us not away in the time of age; O forſake us not when ſtrength faileth. Amen.

Grant that we may never ſleep in ſin or death eternal, but

but that we may have our part of the first Resurrection, and that the second death may not prevail over us. Amen.

Grant that our Souls may be bound up in the bundle of life; and in the day when thou bindest up thy Jewels, remember thy servants for good, and not for evil, that our Souls may be numbred amongst the righteous. Amen.

Grant unto all sick and dying Christians mercy and aids from Heaven; and receive the Souls returning unto thee, whom thou hast redeemed with thy most precious bloud. Amen.

Grant unto thy servants to have Faith in the Lord *Jesus*, a daily Meditation of death, a Contempt of the world, a longing Desire after Heaven, Patience in our sorrows, Comfort in our sicknesses, Joy in God, a holy Life and a blessed Death; that our Souls may rest in hope, and my Body may rise in glory, and both may be beatified in the communion of Saints, in the kingdom of God, and the glories of the Lord *Jesus*. Amen.

The Blessing.

Now the God of peace that brought again from the dead our Lord *Jesus*, that great shepherd of the sheep, through the bloud of the everlasting Covenant, Make you perfect in every good work, to do his will, working in you that which is pleasing in his sight; to whom be glory for ever and ever. Amen. Heb. 13. 20, 21.

The Doxology.

To the blessed and only potentate, the King of Kings, and the Lord of Lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see, be honour and power everlasting. Amen. 1 Tim. 6. 15. 16.

After the sick man is departed, the Minister, if he be present, or the Major-domo, or any other fit person, may use the following Praiers in behalf of themselves.

I.

ALmighty God, with whom do live the ſpirits of them that depart hence in the Lord, we adore thy Majeſty, and ſubmit to thy Providence, and revere thy Juſtice, and magnifie thy Mercies, thy infinite mercies, that it hath pleaſed thee to deliver this our Brother out of the miſeries of this ſinfull world. Thy counſels are ſecret, and thy wiſdom is infinite: with the ſame hand thou haſt crowned him, and ſmitten us; thou haſt taken him into regions of Felicity, and placed him among Saints and Angels, and left us to mourn for our ſins, and thy diſpleaſure, which thou haſt ſignified to us by removing him from us to a better, a far better place. Lord, turn thy anger into mercy, thy chaſtiſements into vertues, thy rod into comforts, and do thou give to all his neareſt relatives comforts from heaven, and a reſtitution of bleſſings equal to thoſe which thou haſt taken from them. And we humbly beſeech thee of thy gracious goodneſs ſhortly to ſatisfie the longing deſires of thoſe holy Souls who pray, and wait, and long for thy ſecond Coming. Accompliſh thou the number of thine elect, and fill up the Manſions in heaven which are prepared for all them that love the coming of the Lord *Jeſus*, that we, with this our Brother and all others departed this life in the obedience and faith of the Lord *Jeſus*, may have our perfect conſummation and bliſs in thy eternal glory, which never ſhall have ending. Grant this for *Jeſus* Chriſt his ſake our Lord and onely Saviour. Amen.

II.

O Mercifull God, Father of our Lord *Jeſus*, who is the firſt-fruits of the Reſurrection, and by entring into Glory hath opened the Kingdom of Heaven to all believers, we humbly beſeech thee to raiſe us up from the death of ſin to the life of righteouſneſs, that being partakers of the death of Chriſt, and followers of his holy life, we may be partakers of his Spirit and of his promiſes; that when we ſhall depart this life, we may reſt in his arms, and lie in his boſome, as our hope is this our Brother doth, O ſuffer us not for

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any temptation of the world, or any snares of the Devil, or any pains of death, to fall from thee. Lord, let thy holy Spirit enable us with his grace to fight a good fight with perseverance, to finish our course with holiness, and to keep the faith with constancy unto the end, that at the day of Judgment we may stand at the right hand of the throne of God, and hear the blessed sentence of [*Come ye blessed Children of my Father, receive the Kingdom prepared for you from the beginning of the world.*] O blessed *Jesus*, thou art our Judge and thou art our Advocate; even because thou art good and gracious, never suffer us to fall into the intolerable pains of hell, never to lie down in sin, and never to have our portion in the everlasting burning. Mercy, sweet *Jesu*, Mercy. Amen.

A Prayer to be said in the case of a sudden surprise by Death, as by a mortal wound, or evil accidents in Child-birth, when the forms and solemnities of preparation cannot be used.

O Most gracious Father, Lord of Heaven and earth, Judge of the living and the dead, behold thy servants running to thee for pity and mercy in behalf of our selves and this thy Servant whom thou hast smitten with thy hasty rod, and a swift Angel; if it be thy will, preserve his life, that there may be place for his repentance and restitution: O spare him a little, that he may recover his strength before he go hence and be no more seen. But if thou hast otherwise decreed, let the miracles of thy compassion and thy wonderfull mercy supply to him the want of the usual measures of time, and the periods of repentance, and the trimming of his lamp: and let the greatness of the calamity be accepted by thee as an instrument to procure pardon for those defects and degrees of unreadiness which may have caused this accident upon thy Servant. Lord, stir up in him a great and effectual contrition; that the greatness of the sorrow, and hatred against sin, and the zeal of his love to thee, may in a short time do the

work of many days. And thou who regardest the heart and the measures of the mind more than the delay and the measures of time, let it be thy pleasure to rescue the Soul of thy Servant from all the evils he hath deserved, and all the evils that he fears; that in the glorifications of Eternity, and the Songs which to eternal ages thy Saints and holy Angels shall sing to the honour of thy mighty Name and invaluable mercies, it may be reckoned among thy glories, that thou had redeemed this Soul from the dangers of an eternal death, and made him partaker of *the gift of God, eternal life*, through *Jesus* Christ our Lord. Amen.

If there be time, the Prayers in the foregoing offices may be added, according as they can be fitted to the present circumstances.

SECT. VIII.

A Peroration concerning the contingencies and treatings of our departed friends after Death, in order to their Burial, &c.

Τάδε δ' ἀμφιπονησόμεθ' οἷσι μάλιστα Κήδεός ἐστι νέκυς — Iliad. ψ'.

Ecclus. 38. 17, 20.

WHen we have received the last breath of our friend, and closed his eyes, and composed his body for the grave, then seasonable is the counsel of the son of *Sirach*; *Weep bitterly and make great moan, and use lamentation as he is worthy, and that a day or two, lest thou be evil spoken of; and then comfort thy self for thy heaviness. But take no grief to heart; for there is no turning again: thou shalt not do him good, but hurt thy self.* Solemn and appointed mournings are good expressions of our dearness to the departed Soul, and of his worth, and our value of him; and it hath its praise in nature, and in manners * and publick customs: but *the praise of it is not in the Gospel*, that is, it hath no direct and proper uses in Religion. For if *the dead* did *die in the Lord*, then

* Ὡς γενναίως ἀποδεδάκρυκέ με; dixit Socrates de Ergastulario lugente.

then there is joy to him, and it is an ill expreſſion of our affection and our charity to weep uncomfortably at a change that hath carried my friend to the ſtate of a huge felicity. But if the man did periſh in his folly and his ſins, there is indeed cauſe to mourn, but no hopes of being comforted; for he ſhall never return to light, or to hopes of reſtitution: therefore beware leſt thou alſo come into the ſame place of torment; and let thy grief ſit down and reſt upon thy own turf, and weep till a ſhower ſprings from thy eyes to heal the wounds of thy ſpirit; turn thy ſorrow into caution, thy grief for him that is dead, to thy care for thy ſelf who art alive, leſt thou die and fall like one of the fools, whoſe life is worſe than death, and their death is the conſummation of all felicities. * The Church in her funerals of the dead uſed to ſing Pſalms, and to give thanks for the redemption and delivery of the Soul from the evils and dangers of Mortality. And therefore we have no reaſon to be angry when God hears our prayers, who call upon him to haſten his coming, and to fill up his numbers, and to do that which we pretend to give him thanks for. And S. *Chryſoſtom* asks, To what purpoſe is it that thou ſingeſt, *Return unto thy reſt, O my Soul*, &c. if thou doſt not believe thy friend to be in reſt? and if thou doſt, why doſt thou weep impertinently and unreaſonably? Nothing but our own loſs can juſtly be deplored: and him that is paſſionate for the loſs of his money or his advantages, we eſteem fooliſh and imperfect; and therefore have no reaſon to love the immoderate ſorrows of thoſe who too earneſtly mourn for their dead, when, in the laſt reſolution of the inquiry, it is their own evil and preſent or feared inconveniences they deplore: the beſt that can be ſaid of ſuch a Grief is, that thoſe mourners love themſelves too well. Something is to be given to cuſtom, ſomething to fame, to nature, and to civilities, and to the honour of the deceaſed

Nemo me lacrymis decoret, nec funera fletu
Faxit: cur? volito vivu' per ora virûm.
Ennius.

Πέφυκε μέντοι πάντας ἐφ τὸ μὴ ὑμᾶς πάμοὶ παφκαλεῖτε Συνεδαυμάζειν ἐμοὶ, ὅτι ἐν τῇ ἀφ ἧλε ἦδη ἐσμὲν, ὡς μηδὲν ἀνιᾶσθαι κακὸν πάσχοι, μήτε ἤνυσται τὰ θεῖα χάφισμα, μήτε ἐν μηδὲν ἐπ ὦ.
Cyrus apud Xenoph.

* S. Chryſoſt. hom. 4. Heb.

Πάντα γὰλαν ἐλαίωνεν, ὁ γὰρ γέλως ἐφ Θανόντων. Il. Υ'.

friends; for that man is esteemed to die miserable, for whom no friend or relative sheds a tear, or pays a solemn sigh. I desire to *die a dry death*, but am not very desirous to have a *dry funeral*: some flowers sprinkled upon my grave would do well and comely; and a soft shower to turn those flowers into a springing memory or a fair rehearsal, that I may not go forth of my doors as my servants carry the entrails of beasts.

Mors optima est, perire dum lacrymant sui. Sen. Hippol.

Μηδ' μοι ἀλυσγέος θάλαμοι μόνοι ἀλλ' φίλιοι
Καπνίσιμοι θανὰν ἀλγεα ἡ σοφοκ.

But that which is to be faulted in this particular is, when the Grief is immoderate and unreasonable: and *Paula Romana* deserved to have felt the weight of Saint *Hieron*'s severe reproof, when at the death of every of her children she almost wept her self into her grave. But it is worse yet, when people by an ambitious and a pompous sorrow, and by ceremonies invented for the (*a*) ostentation of their grief, fill heaven and earth with (*b*) exclamations, and grow troublesome because their friend is happy, or themselves want his company. It is certainly a sad thing in nature to see a friend trembling with a Palsie, or scorched with Fevers, or *dried up like a potsherd* with immoderate heats, and howling upon his uneasie bed without sleep, which cannot be invited with musick, or pleasant murmurs, or a decent stilness; nothing but the servants of cold death, *Poppy* and *weariness*, can tempt the eyes to let their curtains down; and then they sleep only to taste of death, and make an essay of the shades below: and yet we weep not here: the period and opportunity for tears we chuse when our friend is fallen asleep, when he hath laid his neck upon the lap of his Mother; and let his (*c*) head down, to be raised up to Heaven. This Grief is ill placed and

(a) Expectavimus lacrymas ad ostentationem doloris paratas: ut ergo ambitiosus decorum, texit superbum pallio caput, & manibus inter se usque ad articulorum strepitum contriti, &c. Petron.

(b) Ὦ ς) πατὴρ παιδὸς ὀδύρεται ὀκέα κλαυθμὸν
Νοσφ ε, ὅς τε θανὼν ἀνιηρὸς ἀμφιχυθεῖσαν
Ἄδῃ, Ἀχιλλεὺς ἑταίρου ὀδύρεται ἐγγὺς ἑταῖρον.
Ἀρτύνων μεγάθυμε, καὶ ἐς θεοὺς αἶσαν.

Non Siculæ dapes dulcem elaborabunt saporem, non avium citharæque cantus somnum reducent.

(a) — Tremulúmque caput descendere jussit In cœlum, & longam manantia labra salivam.

and undecent. But many times it is worſe: and it hath been obſerved that thoſe greater and ſtormy paſſions do ſo ſpend the whole ſtock of Grief, that they preſently admit a comfort and contrary affection, while a ſorrow that is even and temperate goes on to its period with expectation and the diſtances of a juſt time. The *Epheſian Woman* that the Soldier told of in *Petronius* was the talk of all the town, and the rareſt example of a dear affection to her husband; ſhe deſcended with the corps into the vault, and there being attended with her maiden reſolved to weep to death, or die with famine or a diſtempered ſorrow: from which reſolution nor his nor her friends, nor the reverence of the principal Citizens, who uſed the intreaties of their charity and their power, could perſwade her. But a Soldier, that watched ſeven dead bodies hanging upon trees juſt over againſt this monument, crept in, and a while ſtared upon the ſilent and comly diſorders of the ſorrow: and having let the wonder a while breath out at each others eys, at laſt he fetched his ſupper and a bottle of wine, with purpoſe to eat and drink, and ſtill to feed himſelf with that ſad prettineſs. His pity and firſt draught of wine made him bold and curious to try if the maid would drink; who, having many hours ſince felt her reſolution faint as her wearied body, took his kindneſs, and the light returned into her eyes, and danced like boies in a feſtival: and fearing leſt the pertinaciouſneſs of her Miſtreſs ſorrows ſhould cauſe her evil to revert, or her ſhame to approach, aſſayed whether ſhe would endure to hear an argument to perſwade her to drink and live. The violent paſſion had laid all her ſpirits in wildneſs and diſſolution, , and the maid found them willing to be gathered into order at the arreſt of any new object, being weary of the firſt, of which like leeches they had ſucked their fill till they fell down and burſt. The weeping woman took her cordial, and was not angry with her maid, and heard the Souldier talk: and he was ſo pleaſed with the change, that he who firſt lov'd the ſilence of the ſorrow was more in love with the muſic of her returning voice, eſpecially which

which himſelf had ſtrung and put in tune: and the man began to talk amorouſly, and the womans weak head and heart was ſoon poſſeſſed with a little wine, and grew gay, and talked, and fell in love; and that every night, in the morning of her paſſion, in the grave of her husband, in the pomps of mourning, and in her funeral garments, married her new and ſtrange Gueſt. For ſo the wild forragers of *Lybya* being ſpent with heat, and diſſolved by the too fond kiſſes of the Sun, do melt with their common fires, and die with faintneſs, and deſcend with motions ſlow and unable to the little brooks that deſcend from heaven in the wilderneſs; and when they drink they return into the vigor of a new life, and contract ſtrange marriages; and the Lioneſs is courted by a Panther, and ſhe liſtens to his love, and conceives a monſter that all men call unnatural, and the daughter of an equivocal paſſion and of a ſudden refreſhment. And ſo alſo was it in the Cave at *Epheſus*, for by this time the Souldier began to think it was fit he ſhould return to his watch, and obſerve the dead bodies he had in charge: but when he aſcended from his mourning bridal-chamber, he found that one of the bodies was ſtoln by the friends of the dead, and that he was fallen into an evil condition, becauſe by the laws of *Epheſus* his body was to be fixed in the place of it. The poor man returns to his woman, cries out bitterly, and in her preſence reſolves to die to prevent his death, and *in ſecret to prevent his ſhame*, but now the woman's *love was raging* like her former ſadneſs, and grew witty, and ſhe comforted her Souldier, and perſwaded him to live, leſt by loſing him who had brought her from death and a more grievous ſorrow, ſhe ſhould return to her old ſolemnities of dying, and loſe her honour for a dream, or the reputation of her conſtancy without the change and ſatisfaction of an enjoyed love. The man would fain have lived if it had been poſſible, and ſhe found out this way for him; That he ſhould take the body of her firſt husband, whoſe funeral ſhe had ſo ſtrangely mourned, and put it upon the gallows in the place of the

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ſtoln thief: he did ſo, and eſcaped the preſent danger, to poſſeſs a love which might change as violently as her grief had done. But ſo have I ſeen a croud of diſordered people ruſh violently and in heaps till their utmoſt border was reſtrained by a wall, or had ſpent the fury of the firſt fluctuation and watry progreſs, and by and by it returned to the contrary with the ſame earneſtneſs, only becauſe it was violent and ungoverned. A raging Paſſion is this croud, which when it is not under diſcipline and the conduct of Reaſon, and the proportions of temperate humanity, runs paſſionately the way it happens, and by and by as greedily to another ſide, being ſwayed by its own weight, and driven any whither by chance, in all its purſuits having no rule, but to do all it can, and ſpend it ſelf in haſte, and expire with ſome ſhame and much undecency.

When thou haſt wept a while, compoſe the body to Burial: which that it be done gravely, decently and charitably, we have the example of all nations to engage us, and of all ages of the world to warrant: ſo that it is againſt *common honeſty, and publick fame and reputation*, not to do this office.

It is good that the body be kept veiled and ſecret, and not expoſed to curious eyes, or the diſhonours wrought by the changes of death diſcerned and ſtared upon by impertinent perſons. When *Cyrus* was dying, he called his ſons and friends to take their leave, to touch his hand, to ſee him the laſt time, and gave in charge, that when he had put his veil over his face no man ſhould uncover it; and *Epiphanius* his body was reſcued from inquiſitive eyes by a miracle. Let it be interred after the (*) manner of the country and the laws of the place, and the dignity of the perſon. For ſo *Jacob* was buried with great ſolemnity, and *Joſeph*'s bones were carried into *Canaan* after they had been embalmed and kept four hundred years; and *devout men carried S.* Stephen *to his burial, making great lamentation over him.* And *AElian* tells that thoſe who were the moſt

(*) Νόμοις ἕπεσθαι τοῖσιν ἐγχώροις καλῶς
Τάμβον δ' οὐ μαλακτὸν ἐγὼ πονέεσθαι ἄνωγα
Ἀλλ' ἐπιεικέα τοῖον, ——— Iliad. ψ'.

Lib. 6. Var. Histor. cap. 6. Τοὺς τελέως ἀριστεύσαντας ἐν φοινικίδι ταφῆναι.

most excellent persons were buried in Purple; and men of an ordinary courage and fortune had their graves only trimmed with branches of Olive, and mourning flowers. But when *Marc Anthony* gave the body of *Brutus* to his freed-man to be buried honestly, he gave also his own Mantle to be thrown into his funeral pile: and the magnificence of the old Funeral we may see largely described by *Virgil* in the obsequies of *Misenas*, and by *Homer* in the funeral of *Patroclus*. It was noted for piety in the men of *Jabesh-Gilead*, that they shewed kindness to their *Lord Saul* and buried him; and they did it honourably. And our blessed Saviour, who was temperate in his expence, and grave in all the parts of his life and death, as age and sobriety it self, yet was pleased to admit the cost of *Mary*'s ointment upon his head and feet, because she did it against his Burial: and though she little thought it had been so nigh, yet because he accepted it for that end, he knew he had made her apology sufficient: by which he remarked it to be a great act of piety, and honourable, to interre our friends and relatives according to the proportions of their condition, and so to give a testimony of our hope of their Resurrection. So far is piety; beyond it may be the ostentation and bragging of a grief, or a design to serve worse ends. Such was that of *Herod*, when he made too studied and elaborate a funeral for *Aristobulus* whom he had murthered; and of *Regulus* for his boy, at whose pile he killed dogs, nightingals, parrots, and little horses: and such also was the expence of some of the *Romans*, who hating their left wealth, gave order by their Testament to have huge portions of it thrown into their fires, bathing their locks, which were presently to pass through the fire, with *Arabian* and *Egyptian* liquors, and balsam of *Judæa*. In this, as in every thing else, as our Piety

Nam quid sibi saxa cavata,
Quid pulchra volunt monumenta,
Nisi quòd res creditur illis
Non mortua, sed data somno?
Prud. hymn. in Exeq. defunct.

——— Cupit omnia ferre
Prodigus, & totos Melior succendere census,
Desertas exosus opes ———
Statius lib. 2 Sylvar.

Piety must not pass into Superstition or vain expence, so neither must the excess be turned into parsimony, and chastised by negligence and impiety to the memory of their dead.

But nothing of this concerns the dead in real and effective purposes; nor is it with care to be provided for by themselves: But it is the duty of the living. For to them it is all one whether they be carried forth upon a chariot or a wooden bier, whether they rot in the air or in the earth, whether they be devoured by fishes or by worms, by birds or by sepulchral dogs, by water or by fire, or by delay. When *Criton* ask'd *Socrates* how he would be buried, he told him, I think I shall escape from you, and that you cannot catch me: but so much of me as you can apprehend, use it as you see cause for, and bury it; but however do it according to the laws. There is nothing in this but opinion and the decency of fame to be served. When it is esteemed an honour and the manner of blessed people to descend into the graves of their Fathers, there also it is reckoned as a curse to be buried in a strange land, or that the birds of the air devour them. Some Nations used to eat the bodies of their friends, and esteemed that the most honoured Sepulture; but they were barbarous. The *Magi* never buried any but such as were torn of beasts. The *Persians* besmeared their dead with wax, and the *Egyptians* with gums, and with great art did condite the bodies, and laid them in charnel-houses. But *Cyrus* the elder would none of all this, but gave command that his body should be interred, not laid in a coffin of gold or silver, but just into the earth, from whence all living creatures receive birth and nourishment, and whither they must return. Among Christians the honor which is valued in the behalf

Totus hic locus contemnendus est in nobis, non negligendus in nostris. Cicero.

Id cinerem aut manes credis curare sepultos?

Ὅπως ἂν σοι φίλον ᾖ, ἐμὲ μέλιστα ἡμῖν νόμιμον εἶναι.

Fugientibus Trojanis minatus est Hector.

Αὐτῷ οἱ θάνατον μητίσομαι, ὄφρα τύ γε Γνατοί τε γνταί τε τυρὸς λελάχωσι θανόντα, Ἀλλὰ κυνῆς ἐμύσει πρὸ ἄστεος ἠμὲ σέθεν περ. Iliad. ϵ'.

Τίνος δὲ τάδε μᾶλλον ἐπιμελήσεται, ἢ τοῦ μηδὲν ὄντος, ἢ τοῦ πάντα μὲν τὰ καλὰ πάντα δ' ἀγαθὰ φύειν τε καὶ τρέφειν; Xenoph. περὶ παιδ.

Sit tibi terra levis, mollique tegaris arenâ,
Ut tua non possint cruere ossa canes. Mart.

behalf of the dead is, that they be buried in holy ground, that is, in appointed cæmeteries, in places of Religion, there where the field of God is sown with the seeds of the Resurrection, * that their bodies also may be among the Christians, with whom their hope and their portion is, and shall be for ever. *Quicquid feceris, omnia hæc eodem ventura sunt.* That we are sure of; our bodies shall all be restored to our Souls hereafter, and in the interval they shall all be turned into dust, by what way soever you or your chance shall dress them. *Licinus* the freed-man slept in a Marble Tomb; but *Cato* in a little one, *Pompey* in none: and yet they had the best fate among the *Romans*, and a memory of the biggest honour. And it may happen that to want a Monument may best preserve their memories, while the succeeding ages shall by their instances remember the changes of the world; and the dishonours of death, and the equality of the dead: and * *James* the Fourth, King of the *Scots*, obtained an Epitaph for wanting of a Tomb; and King *Stephen* is remembred with a sad story, because four hundred years after his death his bones were thrown into a river, that evil men might sell the leaden coffin. It is all one in the final event of things. *Ninus* the *Assyrian* had a Monument erected whose height was nine furlongs, and the breadth ten, (saith *Diodorus*:) but *John the Baptist* had more honour when he was humbly laid in the earth between the bodies of *Abdias* and *Elizeus*. And S. *Ignatius*, who was buried in the bodies of Lions, and S. *Polycarp*, who was burned to ashes, shall have their bones and their flesh again, with greater comfort than those violent persons who slept among Kings, having usurped their thrones when they

* Nam quod requiescere corpus
Vacuum sine mente videmus,
Spatium breve restat, ut alti
Repetat collegia sensûs.
Hinc maxima cura sepulchris
Impenditur ——
Prud. hymn. in Exeq. defunct.

Marmoreo Licinus tumulo jacet, at Cato parvo
Pompeius nullo: credimus esse Deos?
Varro Atacinus.

* Fama orbem replet, mortem fors occulit, at tu
Define scrutari quod tegit ossa solum.
Si mihi dent animo non impar fata sepulchrum,
Angusta est tumulo terra Britanna meo.

Cernit ibi mœstos & mortis honore carentes
Leucaspim, & Lyciæ ductorem classis Orontem.
Æneid. 6.

they were alive, & their sepulchres when they were dead.

Concerning doing honour to the dead, the consideration is not long. Anciently the friends of the dead used to make their funeral Orations, and what they spake of greater commendation was pardoned upon the accounts of friendship: But when Christianity seized upon the possession of the world, this charge was devolved upon Priests and Bishops, and they first kept the custom of the world, and adorned it with the piety of truth and of Religion: but they also so ordered it that it should not be cheap; for they made funeral Sermons only at the death of Princes, or of such holy persons *who shall judge the Angels.* The custom descended, and in the chanels mingled with the veins of earth through which it passed; and now-a-days men that die are commended at a price, and the measure of their Legacy is the degree of their vertue. But *these things ought not so to be*: the reward of the greatest vertue ought not to be prostitute to the doles of common persons, but preserved like Laurel and Coronets, to remark and encourage the noblest things. Persons of an ordinary life should neither be praised publickly nor reproached in private: for it is an office and charge of humanity to speak no evil of the dead, (which I suppose is meant concerning things not publick and evident; but then neither should our charity to them teach us to tell a lie, or to make a great flame from a heap of rushes and mushromes, and make Orations crammed with the narrative of little observances, and acts of *civil*, and *necessary*, and *eternal Religion.*

Lustravitque viros, dixítque novissima verba. Æneid.

But that which is most considerable is, that we should do something for the dead, something that is real and of proper advantage. That we perform their Will, the laws oblige us, and will see to it; but that we do all those parts of personal duty which our dead left unperformed, and to which the laws do not oblige us, is an act of great charity and perfect kindness: and it may redound

Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν ἀΐδαο δόμοισι,
Πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέσχον. Iliad. ψ.

redound to the advantage of our friends also, that their debts be paid even beyond the Inventory of their movables.

Besides this, let us right their causes, and assert their honour. When *Marcus Regulus* had injured the memory of *Herennius Senecio*, *Metius Carus* asked him, *What he had to do with his dead*; and became his advocate after death, of whose cause he was Patron when he was alive. And *David* added this also, that he did kindness to *Mephibosheth* for *Jonathan*'s sake: and *Solomon* pleaded his Father's cause by the sword against *Joab* and *Shemei*. And certainly it is the noblest thing in the world to do an act of kindness to him whom we shall never see, but yet hath deserved it of us, and to whom we would do it if he were present; and unless we do so, our charity is mercenary, and our friendships are direct merchandize, and our gifts are brokage: but what we do to the dead, or to the living for their sakes, is *gratitude*, and *vertue for vertues sake*, and the *noblest portion of humanity*.

Χρὴ δὲ καὶ τοῦ προγόνων ποιήσασθαί τινα πρόνοιαν, καὶ μὴ παραμελῆσαι, μηδὲ τῆς περὶ ἐκείνους εὐσεβείας.
Isoc. Plataic.

—— Misenum in littore Teucri
Flebant, & cineri ingrato suprema ferebant.
Æneid. 6.

And yet I remember that the most excellent Prince *Cyrus*, in his last exhortation to his sons upon his death-bed charms them into peace and union of hearts and designs, by telling them that his Soul would be still alive, and therefore fit to be revered and accounted as awful and venerable as when he was alive: and what we do to our dead friends is not done to persons undiscerning as a fallen tree, but to such who better attend to their relatives, and to greater purposes, though in other manner than they did here below. And therefore those wise persons who in their funeral orations made their doubt, with an [εἴ τις αἴσθησις τοῖς τετελευτηκόσι περὶ τῶν ἐνθάδε γιγνομένων. If the dead have any perception of what is done below] which are the words of *Isocrates*, in the funeral *encomium* of *Evagoras*, did it upon the uncertain opinion of the Soul's immortality; but made no question, if they were living, they did also understand

underſtand what could concern them. The ſame words *Nazianzen* uſes at the exequies of his ſiſter *Gorgonia*, and in the former invective againſt *Julian*: but this was upon another reaſon; even becauſe it was uncertain what the ſtate of ſeparation was, and whether our dead perceive any thing of us till we ſhall meet in the day of Judgment. If it was uncertain then, it is certain, ſince that time we have had no new revelation concerning it; but it is ten to one but when we die we ſhall find the ſtate of affairs wholly differing from all our opinions here, and that no man or ſect hath gueſſed any thing at all of it as it is. Here I intend not to diſpute, but to perſwade: and therefore *in the general*, if it be probable that they know or feel the benefits done to them, though but by a reflex revelation from God, or ſome under-communication from an Angel, or the ſtock of acquired notices here below, it may the rather endear us to our charities or duties to them reſpectively; ſince our vertues uſe not to live upon abſtractions, and Metaphyſical perfections, or inducements, but *then* thrive when they have material arguments, ſuch which are not too far from ſenſe. However it be, it is certain they are not dead; and though we no more ſee the Souls of our dead friends than we did when they were alive, yet we have reaſon to believe them to know more things and better: And if our ſleep be an image of death, we may alſo obſerve concerning it, that it is a ſtate of life ſo ſeparate from communications with the body, that it is one of the ways of *Oracle* and Prophecy by which the Soul beſt declares her immortality, and the nobleneſs of her actions, and powers, if ſhe could get free from the body, (as in the ſtate of ſeparation) or a clear dominion over it, (as in the reſurrection.) To which alſo this conſideration may be added, that men a long time live the life of ſenſe, before they uſe their

Ἦλθε δ' ὅτε ψυχὴ Πατροκλῆϊ δεπλίσσο,
——— καὶ μιν πρὸς μῦθον ἔειπεν,
Εὕδεις, ἀτυμπρέμε᾽ ὁλαστμὲν δ᾽ ἔπλευ᾽ Αχιλῆος
Οὐ μέν μευ ζώοισι δ᾽ ἀκήδεις, ἀλλ᾽ θανόντι δ᾽.
Iliad. Ψ.

Ἡ δ᾽ τῶ ἀληθέστατε ψυχὴ τότε δήπου θειοτάτη κατοφαίνεται, καὶ τότε τὰ τῶν μελλόντων πρόοιδε, τότε γὰρ μάλιστα ἔοικε ἐλευθερῶται.
Cyrus apud Xenoph. lib. 8. inſtit.

— Τίς ἐστι καὶ εἰν ἀΐδαο δόμοισι ψυχὴ καὶ εἴδωλον, ἃ τὰρ φρένες οὐκ ἔνι πάμπαν.
Iliad. ψ'.

reason; and till they have furnished their head with experiments and notices of many things, they cannot at all discourse of any thing: but when they come to use their reason, all their knowledge is nothing but *remembrance*; and we know by proportions, by similitudes and dissimilitudes, by relations and oppositions, by causes and effects, by comparing things with things; all which are nothing but operations of understanding upon the stock of former notices, of something we knew before, *nothing but remembrances*: all the heads of Topics which are the stock of all arguments and sciences in the world are a certain demonstration of this; and he is the wisest man that remembers most, and joyns those remembrances together to the best purposes of discourse. From whence it may not be improbably gathered, that in the state of separation, if there be any act of understanding, that is, if the understanding be alive, it must be relative to the notices it had in this world, and therefore the acts of it must be discourses upon all the parts and persons of their conversation and relation, excepting onely such new revelations which may be communicated to it; concerning which we know nothing. But if by seeing *Socrates* I think upon *Plato*, and by seeing a picture I remember a Man, and by beholding two friends I remember my own and my friends need, (and he is wisest that draws most lines from the same Centre, and most discourses from the same Notices;) it cannot but be very probable to believe, since the separate Souls understand better, if they understand at all, that from the notices they carried from hence, and what they find there equal or unequal to those notices, they can better discover the things of their friends than we can here by our conjectures and craftiest imaginations: and yet many men here can guess shrewdly at the thoughts and designs of such men with whom they discourse, or of whom they have heard, or whose characters they prudently have perceived. I have no other end in this discourse, but that we may be ingaged to do our duty to our Dead; lest peradventure they should perceive

our

our neglect, and be witneſſes of our tranſient affections and forgetfulneſs. Dead perſons have Religion paſſed upon them, and a ſolemn reverence: and if we think a Ghoſt beholds us, it may be we may have upon us the impreſſions likely to be made by *love*, and *fear*, and *religion*. However we are ſure that God ſees us, and the world ſees us: and if it be matter of duty towards our Dead, *God will exact it*; if it be matter of kindneſs, *the world will*: and as *Religion* is the band of that, ſo *fame* and *reputation* is the indearment of this.

It remains, that we who are alive ſhould ſo live, and by the actions of Religion attend the coming of the day of the Lord, that we neither be ſurprized, nor leave our duties imperfect, nor our ſins uncancelled, nor our perſons unreconciled, nor God unappeaſed: but that when we deſcend to our graves we may reſt in the boſom of the Lord, till the manſions be prepared where we ſhall ſing and feaſt eternally. Amen.

Te Deum laudamus.

THE END.